HISTORY OF GERMANY.

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THE

POLITICAL, SOCIAL, AND LITERARY

HISTORY OF GERMANY

FROM THE

COMMENCEMENT TO THE PRESENT DAY.

BY THE

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LONDON:
THOS. DE LA RUE & CO.

1881

PRINTED BY
THOMAS DE LA RUE AND CO., BUNHILL ROW,
LONDON.

PREFACE.

No history can be compared in interest to that of Germany, and none is so suggestive or dramatic. From the first inroads of the barbarians to the establishment of the new empire under the hands of Prussia, the canvas is filled with moving incidents, and the persons who occupy attention stand like Miltiades in the fresco of the porch Pœcilê. Look at the great Karl ruling almost all Europe with a strength and wisdom without parallel. Look at Henry the Fowler flying his hawks on the Hartz mountains, but no less skilled in ruling his barons than his falcons. Look at Barbarossa, the hero of fable, shadowy as the heroes of Ossian, but loved almost to idolatry. Look at Henry IV. in his life-and-death struggle with the pope; or at the far-wiser champion of the true church, Martin Luther, the Michael Angelo of the Reformation. Look at Sigmund, the Balaam of modern history, knowing what is right and doing what is wrong: giving safe conduct to Huss and Jerome, and then gazing from his horse's saddle at the burning pile of the betrayed Bohemians. Look at the Fifth Karl, wading in blood to win the crown of eternal life, and then abdicating that he may die in the odour of sanctity; a discrowned glutton, playing the monk without one thought beyond the present world. Look at Maria Theresa and Frederick the Great. The Prussian Hercules would fain have taken from her the girdle of her empire; but the modern Hippolytê bravely stood out to the last, and left her State stronger and more prosperous than ever. Then turn the picture to Germany in the dust, and see Napoleon clipping and paring its states, dealing them to his kinsmen like a pack of cards, and striding over the

Holy Empire like a Colossus, till the blasts of Moscow and the field of Waterloo robbed him of "all his hangings,—yea, his leaves,—and left him bare to weather." Where has the struggle with papacy been more bravely fought? Where has the struggle of the burgher class, where that with the Corsican Sesostris been so graphically played out? For my own part I have been intensely interested, and hope that I have infused some portion of the interest I have felt in the pages I have written.

The object I have kept in view has been to give bold broad outlines of German history, and to supply in smaller type the fullest detail. Those who wish to gain at a glance a general idea may read the larger type; those who would pick up the crumbs may consult the smaller under the heading of "Chief Events."

Much labour has been given to the literature of Germany, and although many names have of necessity been relegated to Table XIII., the authors best known to Englishmen, and those who have exercised the greatest influence on the nation, have been pretty freely selected. The great difficulty has been what to do with such giants as Leibnitz, Kant, Fichte, and Hegel, so as to give a general idea of their writings in a few lines, and to steer clear of shoals and quicksands unsuited to a book like this.

Numerous dynastic tables, with a table of the imperial wives, and another of men of mark from the earliest period to the present, have been added. Many plots of dramas and stories, many schemes of books, and many little details of history, have been woven into the text in smaller type; and it is earnestly hoped that the book will be found neither dry nor uninteresting.

In regard to the spelling of proper names, the rule has been to prefer the German spelling whenever it can be accepted so as not to jar upon the ear of an English reader. Charles is always spelt Karl to distinguish the German of that name from those of other nations, but the gutturals Heinrich, Friedrich, &c., would not be in harmony with our language. In some few cases where *ah* would not express the sound of *a* in "father," *ar* has been used, and, as *r* is never burred after a vowel, no better exponent of this very un-English vowel could be employed.

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ERRATA.

Pages xxxi., 166, 167, and in Index, *for* "Sach," *read* "Sachs."
Page xxxvii., line 10, and page 248, line 8, *for* 1721, *read* 1729.
Page 207, line 23 from bottom, delete "the 'Great Elector.'"

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PEDIGREE OF HOUSES.

TABLE 1.]

CHARLEMAGNE.

Emperor of the West 800–814.

Pepin, king of Italy 781–810.
Bernard ditto 810–817.

1. LUDWIG, the Debonair.
Emperor 814–840.

Carloman.
King of Bavaria
876–880.

4. ANULF.
King of Germany 888–899.

5. LUDWIG, the Child.
King of Germany 899–911.

2. LUDWIG, the German.
King of Germany
840–876.

3. KARL, the Fat.
King of Germany 876–888.
King of Italy 880–888.

Gisela.

Berengar I.
King of Italy 888–924.

Gisela.

Berengar II.
King of Italy 924–966.
Dethroned by Otto.

TABLE 2.]

SAXON LINE

(Descended from Ludwig, the German).

* * * *

1. KONRAD, of Franconia.
King of Germany 911–919.

* * * * *

2. HENRY I., the Fowler.
King of Germany 919–936.

3. OTTO I., the Great.
King of Germany 936–973.
Emperor 961–973.

4. OTTO II., the Red King.
King and emp. 973–983.

5. OTTO III., the Wonder of the World.
King of Germany 983–1002.
Emperor 996–1002

(Tankmar.)

Bruno,
abp. of Cologne.

Henry,
dk. of Bavaria.

Henry, the Quarrelsome.
Died 995.

6. HENRY II., Saint; Lame.
Duke of Bavaria, 995.
King of Germany 1002–1024.
Emperor 1014–1024.

3 *daughters.*

TABLE 3.]

HOUSE OF FRANCONIA.

1. KONRAD II., the Salic, duke of Franconia.
King of Germany 1024–1039.
Emperor 1027–1039.

2. HENRY III., the Black King.
Joint king of Germany 1026–1039.
Sole „ „ 1039–1056.
Emperor 1046–1056.

3. HENRY IV., the Great.
King of Germany 1056–1106.
Emperor 1084–1106.

Children of Henry IV.:

- Konrad. Rebels and dies 1101.
- 4. HENRY V., the Parricide.
Joint king of Germany 1099–1106.
Sole „ „ 1106–1125.
Emperor 1111–1125.
- Agnes, marries Frederick duke of Suabia.
- &c.

* * * * *

5. LOTHAR II. King of Germany 1125–1137.
His daughter, Richenza, marries Henry, the Proud (*see* Table 5).
(Last descendants of Henry, the Fowler.)

TABLE 4.]

HOUSE OF HOHENSTAUFEN OR SUABIA.

Frederick, of Hohenstaufen, duke of Suabia, married Agnes, d. of Henry IV. (*v.* Table 3).

Children:

- 1. KONRAD III.
King of Germany 1138–1152.
(Never emperor.)
- Frederick, duke of Suabia.
  - 2. FREDERICK I., Barbarossa (nephew of Konrad).
King of Germany 1152–1190.
Emperor 1155–1190.

Children of Frederick I.:

- 3. HENRY VI., the Cruel.
King of Germany 1190–1197.
Emperor 1191–1197.
  - 6. FREDERICK II., the Wonder of the World.
King of the Two Sicilies 1198–1250.
King of Germany 1215–1250.
Emperor 1220–1250.
    - 7. KONRAD IV.
King of Germany 1250–1254.
(Never emperor.)
- 4. PHILIPP, duke of Suabia.
King of Germany 1198–1208
(Never emperor.)
N.B.—*The next king of Germany was Otto IV.* (Table 5).

TABLE 5.]

HOUSE OF GUELF OR D'ESTE.

(This table is contemporary with Table 4.)

Guelf I., duke of Bavaria 1071–1101.

Henry, the Black.

Henry, the Proud, married Richenza, daughter of Lothar II. (*See* Table 3.)

Henry, the Lion.

5. OTTO IV. (*See* Table 4.)
King of Germany 1209–1215.
Abdicated. Died .... 1218.
*
*
(Our reigning family is descended from this line.)

Agnes, married Frederick, duke of Suabia. (The mother of Barbarossa.) *See* Table 4.

Guelf II. (root of the Guelf faction).

TABLE 6.]

DIVERS HOUSES.

1. RUDOLF I., of Habsburg.
King of Germany 1273–1291.
(Never emperor.)

3. ALBERT I., duke of Austria.
King of Germany 1298–1308.

[FREDERICK, the Handsome].
Nominal king of Germany 1314–1338.

2. ADOLF, of Nassau.
King of Germany
1292–1298.
* * * *

5. LUDWIG, dk. of Bavaria
(descended from Matilda, daughter of Rudolf).*
King of Germany 1314–1347.
* * * *

6. GUNTHER, of Schwarzburg.
King of Germany 1347–1349.
* * * *

Count Waleran of Luxemburg (12th cent.).
*
*
*
*
*
*

4. HENRY VII., of Luxemburg.
King of Germany 1309–1313.
Emperor 1312–1313.

John, married the queen-dowager of Bohemia.

John, slain at Crecy 1346.
The blind king of Bohemia.

7. KARL IV., the Pope's Kaiser
(Duke of Luxemburg).
King of Germany 1349–1378.
Emperor 1355–1378.

8. WENCESLAUS, the Worthless.
King of Bohemia 1367–1419.
King of Germany & emp. 1378–1400.
(*See* Rupert)

9. RUPERT, "Klemm"
(descended from Matilda, d. of Rudolf.)*
King of Germany 1400–1410.
(Never emperor.)

10. SIGMUND
K. of Germany 1414–1437.
Emp. 1433–1439.

Elizabeth, who married Albert II.
(*See* Table 7.)

*(*Not Rudolf the king and kaiser, but his second son, who had six daughters.)*

TABLE 7.]

HOUSE OF AUSTRIA.

- Albert III., duke of Austria.
  - Albert IV., duke of Austria.
    - 1. ALBERT II., married Elizabeth, daughter of Sigmund (*see* Table 6). Emperor 1438–1439.
  - Ernest, duke of Carinthia.
    - Ernest (cousin of Albert II.)
      - Albert, the Prodigal. The first archduke of Austria, 1453–1463.
      - 2. FREDERICK III. Emperor 1440–1493.
        - 3. MAXIMILIAN, the Pennyless. Emperor 1493–1519.
          - Philipp, the Handsome, archduke of Austria.
            - 4. KARL V. Born 1500. King of Spain 1516. King of Germany 1519. Emperor 1530. Abdicates 1556. Dies 1558.
              - Philip, who marries queen Mary of England in 1554.
            - 5. FERDINAND I. Emperor 1556–1564.
              - 6. MAXIMILIAN II. Emperor 1564–1576.
                - 7. RUDOLF II. Emp. 1576–1612.
                - 8. MATHIAS. Emp. 1612–1619.
              - Charles duke of Styria.
                - 9. FERDINAND II. Emperor 1619–1637.
                  - 10. FERDINAND III. Emperor 1637–1657.
                    - 11. LEOPOLD I. Emperor 1657–1705.
                      - Marie Antoinette, marries the elector of Bavaria.
                        - 14. KARL, elector of Bavaria, calls himself Karl VII. Emp. 1742–1745.
                      - 12. JOSEPH I. Emp. 1705–1711.
                        - Maria Amelia, who marries Karl, elector of Bavaria.
                      - 13. KARL VI. (king of Spain). Emp. 1711–1740.
                        - MARIA THERESA, heiress of the Estates of Austria. Kaiserin 1740–1780. marries Francis, duke of Lorraine, 1736, who is
                        - 15. FRANCIS I. Emperor 1745–1765.

House of Austria—*continued.*

MARIA THERESA AND FRANCIS.

- 16. JOSEPH II. Emp. 1765–1790
- 17. LEOPOLD II. Emp. 1790–1792.
  - 18. FRANCIS II. Emperor 1792–1804. Called Francis I. Emp. of Austria, 1804–1835.
    - Marie Louise, marries Napoleon I., 1810.
    - 19. FERDINAND. Emp. of Austria 1835. Abdicates 1848. Dies 1850.
    - Francis.
      - 20. FRANCIS JOSEPH. Emperor of Austria 1848.
        - Rudolf. Born 1858. Married, 1881, Augusta of Schleswig-Holstein.
    - 3 daughters.
- Marie Antoinette, marries Louis XVI. of France.
- Ferdinand.
  - Francis.
    - Maria Theresa, marries the duc de Chambord.

TABLE 8.]

HOHENZOLLERN. HOUSE OF BRANDENBURG.

FREDERICK I.
Elector of Brandenburg 1417–1440.

- John, the Alchemist. Died 1464.
- FREDERICK II. Elector 1440–1470.
- ALBERT, the Achilles and Ulysses. Elector 1470–1487.
  - JOHN, the Cicero. Elector 1487–1499.
    - JOACHIM I., the Nestor. Elector 1499–1534.
    - JOACHIM II. Elector 1534–1571.
    - JOHN GEORGE. Elector 1571–1598.
    - JOACHIM FREDERIC. Elector 1598–1608.
    - JOHN SIGISMUND. Elector 1608. Duke of Prussia 1618–1619.
    - GEORGE WILLIAM. Duke of Prussia and elector 1619–1640.
    - FREDERICK WILLIAM, the Great Elector. 1640–1688.
    - His son FREDERICK, the first king of Prussia.

      (*See* Table 9.)
  - Frederick, &c.

TABLE 9.]

KINGS OF PRUSSIA.

1. FREDERICK I.

Son of Frederick-William, the Great Elector of Brandenburg, and Louisa Henrietta, princess of Orange.
Born 1657.
Elector of Brandenburg 1688–1701.
King of Prussia 1701–1713.
Wives, (1) Elizabeth Henrietta, of Hessen-Cassel, m. 1679, d. 1683.
(2) Sophia Charlotte of Hanover, m. 1684, mother of Frederick-William.

2. FREDERICK-WILLIAM I.
Born 1688
King of Prussia 1713–1740.
Wife, Sophia Dorothea, of Hanover, m. 1706.

3. FREDERICK II., the Great.
Born 1712.
King of Prussia 1740–1786.
(No offspring.)

Augustus William.

4. FREDERICK-WILLIAM II. (nephew).
Born 1744.
King of Prussia 1786–1797.
Wives, (1) Elizabeth Christina, of Brunswick Wolfenbuttel, married 1765, divorced 1769.
(2) Frederika Louisa, of Hessen Darmstadt, m. 1769.

Frederica Sophia, married William V. of Holland.

5. FREDERICK-WILLIAM III.
Born 1770.
King of Prussia 1797–1840.
Wife, Louisa Augusta, of Mecklenburg Strelitz, married 1793, died 1810.

6. FREDERICK-WILLIAM IV.
Born 1795.
King of Prussia 1840–1861.
(Regency from 1858.)
Wife, Princess Elizabeth Louisa, of Bavaria, married 1823.

7. WILLIAM I.
Born 1797.
Regent 1858–1861.
King of Prussia 1861.
Emp. of Germany 1871.
Wife, Maria Louisa Augusta, d. of Karl Frederick, grand-duke of Saxe Weimar.

And 5 others.

Frederick William Nicholas.
Born 1831.
Wife, Victoria, princess royal, d. of queen Victoria of Gt. Britain, m. 1858.

Frederick Karl.

TABLE 10.]

DYNASTIC TABLES.

AGE DATE OF REIGN, DAY OF DEATH.

NAME.	Born.	Reigned.	Reign.	Age.	Day of death.	Date of Month.
			YRS.	YRS.		
KONRAD I...	*	911– 918	7	*	Wednesday	Dec. 23
SAXON DYNASTY.						
HENRY I., the Fowler	876	918– 936	18	60	Saturday ..	July 2
OTTO I., the Great; the Lion	912	936– 973	37	61	*	Aug. *
OTTO II., the Red King	955	973– 983	10	28	Friday ..	Dec. 7
OTTO III., Wonder of the World ..	980	983–1002	19	22	Friday ..	Jan. 23
HENRY II., the Saint; the Lame ..	972	1002–1024	22	52	Tuesday ..	July 14
HOUSE OF FRANCONIA.						
KONRAD II., the Salic	984	1024–1039	15	55	Monday ..	June 4
HENRY III., the Black King	1017	1039–1056	17	39	*	Sept. *
HENRY IV., the Great	1050	1056–1106	49	56	Tuesday ..	Aug. 7
HENRY V., the Parricide	1081	1106–1125	19	44	Saturday ..	May 23
HOUSE OF HOHENSTAUFEN, or SUABIA.						
LOTHAR II., duke of Saxony	1075	1125–1137	12	62	Saturday ..	Dec. 4
KONRAD III., duke of Suabia	1093	1138–1152	14	59	Sunday ..	Feb. 15
FREDERICK I., Barbarossa	1121	1152–1190	38	69	Sunday ..	June 10
HENRY VI., the Cruel	1165	1190–1197	7	32	Sunday ..	Sept. 28
PHILIPP	1178	1197–1208	11	30	Monday ..	June 23
[OTTO IV., of Brunswick	1172	1209–1215 (died 1218)	6	43	Saturday ..	May 19]
FREDERICK II., Wonder of the World	1194	1215–1250	35	44	Tuesday ..	Dec. 10
KONRAD IV.	1228	1250–1254	4	26	Wednesday	May 27
INTERREGNUM. DIVERS HOUSES.						
RUDOLF I., of Habsburg	1218	1273–1291	18	74	Sunday ..	July 15
ADOLF, of Nassau	1252	1292–1298	6	46	Wednesday	July 2
ALBERT I., of Austria	1248	1298–1308	10	60	Wednesday	May 1
HENRY VII., of Luxemburg	1263	1309–1313	4	50	Friday ..	Aug. 24
[FREDERICK, of Austria	*	1314–1330	*	*	Saturday ..	Jan. 13]
LUDWIG V., of Bavaria	1287	1314–1347	33	60	Thursday ..	Oct. 11
[GUNTHER, of Schwarzburg	1304	1347–1349	2	45	Sunday ..	June 14]
KARL IV., of Luxemburg	1316	1347–1378	31	62	Monday ..	Nov. 29
WENCESLAUS, of Bohemia	1357	1378–1400 (died 1419)	22	62	Wednesday	Aug. 16
RUPERT, called Klemm, palatine ..	1352	1400–1410	10	58	Sunday ..	May 18
SIGMUND, margraf of Brandenburg ..	1368	1410–1437	27	69	Monday ..	Dec. 9

AGE, DATE OF REIGN, DAY OF DEATH—*continued.*

NAME.	Born.	Reigned.	Reign.	Age.	Day of death.	Date of Month.
HOUSE OF AUSTRIA (Habsburgers).			YRS.	YRS.		
ALBERT II., of Austria	1394	1438–1439	1½	45	Tuesday ..	Oct. 27
FREDERICK III., of Austria	1415	1440–1493	53	78	Monday ..	Aug. 19
MAXIMILIAN I., the Pennyless ..	1459	1493–1519	26	60	Wednesday	Jan. 12
KARL V.	1500	1519–1556 (died 1558)	37	58	Wednesday	Sept. 21
FERDINAND I.	1503	1556–1564	8	61	Saturday ..	July 15
MAXIMILIAN II.	1525	1564–1576	12	51	Friday ..	Oct. 12
RUDOLF II.	1552	1576–1612	36	60	Thursday ..	Jan. 30
MATHIAS	1556	1612–1619	7	63	Sunday ..	Mar. 10
FERDINAND II.	1578	1619–1637	18	59	Sunday ..	Feb. 15
FERDINAND III.	1608	1637–1657	12	49	Monday ..	April 2
LEOPOLD I.	1640	1658–1705	47	65	Wednesday	May 6
JOSEPH I.	1676	1705–1711	6	35	Friday ..	April 17
KARL VI.	1683	1711–1740	29	57	Wednesday	Oct. 26
KARL VII., of Bavaria. Kaiser only in name.						
MARIA-THERESA, kaiserin	1717	1740–1780	40	63	Sunday ..	Oct. 29
JOSEPH II...	1741	1763–1780				
	alone	1780–1790				
		Total ..	37	49	Saturday ..	Feb. 20
LEOPOLD II.	1747	1790–1792	2	45	Friday ..	March
FRANCIS II.	1768	1792–1804				
as FRANCIS I., emperor of Austria ..		1804–1835				
		Total ..	43	67	Monday ..	March
FERDINAND, emperor of Austria ..	1781	1835–1848 (died 1850)	13	69	Tuesday ..	Nov. 5
FRANCIS JOSEPH, emperor of Austria ..	1830	1848–				
Heir apparent RUDOLF.	1858					

TABLE 11.]

KINGS OF PRUSSIA.

NAME.	Born.	Reigned.	Reign.	Age.	Day of death.	Date of Month.
FREDERICK I., Elector of Brandenburg	1657	1688–1701	YRS.	YRS.		
King of Prussia ..		1701–1713				
		Total ..	25	56	Saturday ..	Feb. 25
FREDERICK-WILLIAM I., Kg. of Prussia	1688	1713–1740	27	52	Tuesday ..	May 31
FREDERICK II., the Great, Kg. of Prussia	1712	1740–1786	46	74	Thursday ..	Aug. 17
FREDERICK-WILLIAM II., Kg. of Prussia	1744	1786–1797	11	53	Thursday ..	Nov. 16
FREDERICK-WILLIAM III., K. of Prussia	1770	1797–1840	43	70	Sunday ..	June 7
FREDERICK-WILLIAM IV., K. of Prussia	1795	1840–1861	21	66	Monday ..	Jan. 21
WILLIAM I., King of Prussia	1797	1861–				
Heir apparent FREDERICK-WILLIAM.	1831					

Henry	in German	Heinrich = *Hine-rik.*
Frederick		Friedrich = *Freed-rik.*
Rupert		Ruprecht.
Albert		Albrecht.
Francis		Franz.

The German word Karl is retained, because it adapts itself very well to our language, and forms a distinction between the German monarchs and those of England, France, Spain, Sweden, Italy, &c. *-rich* is pronounced something between *-rik* and *-reesh.*

TABLE 12.]

TABLE OF THE IMPERIAL WIVES.

HENRY I.		Matilda, mother of kaiser Otto I., and grandmother of kaiser Henry II.
OTTO I.	1.	Eadgyth, daughter of Edward the Elder, grand-daughter of Alfred the Great, and mother of kaiser Otto II. Died 947.
	2.	Adelaide of Lombardy, 952
OTTO II.		Theophania, daughter of the emperor of the East. Mother of kaiser Otto III.
OTTO III.		Mary of Aragon. No offspring.
HENRY II.		Cunegunda. No offspring.
KONRAD II.		Gisela, heiress of Burgundy, and mother of kaiser Henry III.
HENRY III.......	1.	Gunhilda, daughter of Canute the Great. Died 1038.
	2.	Agnes of Poitou, 1043. Mother of kaiser Henry IV.
HENRY IV.	1.	Bertha, mother of kaiser Henry V., and of Frederick of Hohenstaufen, from whom comes kaiser Konrad III. She died 1088.
	2.	Princess Praxede (Adelaide) of Russia, 1089.
HENRY V.		Maud or Matilda, daughter of Henry I. of England. By her second husband she becomes mother of Henry II. (Plantagenet of England). It was this Maud who was called the "Lady of England," and who made war on Stephen. No child by kaiser Henry V.
LOTHAR II.......		Richenza, heiress of Heinrich the Fat of Saxony, last descendant of kaiser Henry I., called The Fowler.
KONRAD III.		
FREDERICK I.....	1.	Adelaide, repudiated 1153.
	2.	Beatrice, heiress of Burgundy, 1156, mother of kaiser Henry VI. and of kaiser Philipp. Died 1185.
HENRY VI.		Constance, heiress of Sicily, mother of kaiser Frederick II.
PHILIPP..........		Irene Angela, widow of Roger of Sicily, mother of Beatrice.
OTTO IV.........		Beatrice, daughter of kaiser Philipp.
FREDERICK II. ..	1.	Constance of Aragon. married 1209, died 1212.
	2.	Yolande or Iolanthe, daughter of the king of Jerusalem, married 1225, died 1228.
	3.	Isabella, daughter of Henry III. of England, married 1235, died 1241.
KONRAD IV......		
RUDOLF I.	1.	Gertrude of Hohenberg, married 1245, died 1281. Mother of kaiser Albert I.
	2.	Elizabeth of Burgundy, 1284.
ADOLF		Imagina of Limburg.
ALBERT I.		Elizabeth of Carinthia.
HENRY VII.		Margaret of Brabant, mother of John king of Bohemia.
LUDWIG V.		Margaret of Holland.
GUNTHER		
KARL IV.........	1.	Anne, heiress of the Upper Palatinate.
	2.	Anne, heiress of Silesia, mother of kaiser Wenceslaus and kaiser Sigmund.

Wenceslaus .... 1. Joan of Holland, murdered by his dog 1388.
2. Sophia of Bavaria, married 1389.

Rupert .... Elizabeth of Nürnberg.

Sigmund .... 1. Mary, heiress of Hungary, mother of Elizabeth, who married kaiser Albert II. Married 1386, died 1392.
2. Barbara of Cilley, the "Messalina of Germany."

Albert II. ...... Elizabeth, daughter of Sigmund.

Frederick III. .. Eleanora of Portugal, married 1452, died 1467. Mother of kaiser Maximilian I.

Maximilian I. .. 1. Marie, heiress of Burgundy, married 1477, died 1482. Mother of Philipp, and grandmother of kaiser Karl V. and kaiser Ferdinand I.
2. Bianca Maria, widow of the duke of Savoy, and niece of Ludovico Maria Sforza, "the More." Married 1494.

Karl V. .... Infanta Isabella of Portugal, mother of Phillip (who married Mary queen of England, and afterwards was Phillip II. of Spain), and of Mary, who married kaiser Maximilian II.

Ferdinand I. .. Anne Jagellon of Bohemia.

Maximilian II. .. Mary, daughter of kaiser Karl V. Mother of Anne, who married Phillip II. of Spain, the widower; and of Elizabeth, who married Charles IX. of France.

Rudolf II. ......

Mathias .... Anne of Austria, married 1611, died 1618. No offspring.

Ferdinand II. ..

Ferdinand III. .. 1. Mary Anne of Spain. Married 1631, died 1646. Mother of kaiser Leopold.
2. Mary Leopoldina of Austria, married 1648, died 1649.
3. Eleanora of Mantua, 1651, survived him.

Leopold I. ...... 1. Margaret-Theresa of Spain, married 1666, died 1673.
2. Claude Félicité of Innsprück, married 1673, died 1676.
3. Eleonore Anne of Neuburg, 1676. Mother of the kaisers Joseph I. and Karl VI.

Joseph I. .... Wilhelmina Amelia of Hanover. Mother of Maria Amelia, who married Karl Albert, afterwards kaiser Albert VI., and of Marie Antoinette, who married the elector of Bavaria, whose son was kaiser Karl VII.

Karl VI. .... Elizabeth Christina. Mother of kaiserin Maria-Theresa.

Karl VII. ...... Maria Amelia, daughter of kaiser Joseph I.

Maria-Theresa, kaiserin, her husband (duke of Lorraine) was called kaiser Francis I. She was the mother of kaiser Joseph II., kaiser Leopold II., and Marie Antoinette, the unhappy wife of Louis XVI. of France.

Joseph II. ...... 1. Maria Isabella of Parma, married 1760, died 1763.
2. Maria Josephine of Bavaria, 1765.

Leopold II. .... The infanta Maria Louisa. Mother of kaiser Francis II. (afterwards Francis I., emperor of Austria), and of Ferdinand I., emperor of Austria.

Francis II. of Germany (afterwards Francis I., emperor of Austria), married—
1. Elizabeth of Würtemberg, married 1788, died 1790.
2. Maria Theresa of the two Sicilies, married 1790, died 1807. Mother of Maria Louisa, who married Napoleon I.
3. Maria Louisa of Austria, married 1808, died 1816.
4. Charlotte Augusta of Bavaria, 1816.

(*Maria Louisa, daughter of Francis II. and his second wife, was born 1791, married Napoleon 1810, and died 1847.*)

Ferdinand, emperor of Austria.

Francis-Joseph, emperor of Austria, married Elizabeth of Bavaria.

[*For the kings of Prussia see Table 8.*]

TABLE 13.]

MEN OF NOTE IN LITERATURE.

GERMAN LITERATURE.

I first arranged this table in strict chronological order, century by century, but found the difficulty of finding any name required so tedious that I ultimately adopted the alphabetical order. The former, no doubt, has its advantages, but those who require them can easily rearrange any century for themselves.

A.D. 400.

ULFILAS, p. 29, apostle of the Goths. Translated the *Gospels* into Mœso-Gothic, using for the purpose the Greek characters. His book is called the *Silver Code.*

A.D. 500.

JORDANUS, bishop of Ravenna, historian. Wrote in Latin a *History of the Goths*, and *Creation;* both are extant; died about 580.

A.D. 700.

The Hymn of Hildebrand, p. 29. It is alliterative.

The Wessobrunn Prayer, p. 29. It is alliterative.

The Volsungasage, a legend about Volsunga who loved Sigurd,—was deceived by him, slew him, and then killed herself.

Walther of Aquitaine. Walther and Hildegonda flee to the camp of Attila, where they are held as hostages, but being afterwards liberated, they marry. The tale is full of adventures met with on the way, combats, quarrels, misunderstandings, and such like.

A.D. 800.

The Muspelheim, p. 29.

The Heliand, p. 29.

The Ludwig-Lay, or triumphal song of Louis III., p. 29.

Charlemagne causes the bardic songs, the homilies, and the laws to be compiled.

ALCUIN, pp. 23, 24, an Anglo-Saxon, invited over to the Court of Charlemagne; 737–804.

EGINHARD, p. 18, secretary of the great king. Wrote in Latin the *Life of Charlemagne*, one of the best biographies ever written. He married Imma, the king's daughter; 771–839.

NITGARD, Charlemagne's grandson. Wrote in Latin a *History of the dissensions of the sons of Louis le Débonnaire;* 790–858.

OTFRIED, p. 29, an Alsatian monk. Wrote in German the *Evangelists' Book*, and a rhyming metrical *Life of Christ.* This is one of the most precious relics of the middle ages, being the earliest German poem in rhyme; died 870.

PAUL WARNEFRIED (called Paulus Diaconus), secretary of Didier, king of Lombardy, and invited to the court of Charlemagne. Wrote in Latin the famous hymn *Ut queant laxis*, p. 53; *a History of the Lombards*, in six books; and a *History of the Goths;* 740–799.

RABAN MAUR, abbot of Fulda, and afterwards archbishop of Mainz. Wrote in Latin the famous hymn *Veni Creator*, sung in the Anglican church in "the Ordering of Priests"—

> "Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire."

He wrote several other works, as *The Origin of Languages*, *Etymology*, &c.; 776–856.

A.D. 900.

LITERATURE INCLINES TO THE CLASSIC MODELS.

HROSVITA, p. 43, a nun. Wrote in Latin *comedies*, *poems*, &c.; died 980.

LUITPRAND of Lombardy. Wrote in Latin a *History of Germany*, from 862 to 964; 920–972.

NOTKER, the Stammerer, monk of St. Gall, in Switzerland. Translated *The Psalms* into German; 830–912.

REGINON, abbot of Prum, in Prussia, historian. Wrote in Latin a *Chronicle* to the year 907; 892–915.

TUTILO, a monk of St. Gall, in Switzerland; painter, statuary, poet, and musician; died 909.

WITIKIND of Westphalia, historian. Wrote in Latin *Annals of Otto*, the Great; 963.

A.D. 1000.

The Ruod-lieb, p. 47, a poem by Tegern. A Bavarian monk, Guido d'Arezzo, p. 53, invents the musical scale. *See* PAUL WARNEFRIED, under A.D. 800.

ABBAT of Stade, in Hanover, historian. Wrote in Latin *Chronicles*.

ADAM of Bremen, p. 56, historian. Wrote in Latin a *History of the churches of Bremen and Hamburg*; died 1076.

BURCHARD, p. 47, tutor of kaiser Konrad, the Salic; compiled a volume of canons of such authority, that any sentence it gave was beyond appeal. Hence to *burchardise* meant to speak *ex cathedra*, to speak dictatorially; died 1026.

DITHMAR, p. 47, of Merseburg, historian. Wrote in Latin a *History of the Saxon emperors of Germany*, in eight books; died 1018.

HERBERT, bishop of Eichstadt, in Bavaria; poet and theologian.

HERMANN the Cripple, p. 56. Wrote in Latin a *Chronicle of the Six Ages of the World* to the year 1053, it was continued to 1100 by Bertholde; 1013–1054.

LAMBERT of Aschaffenburg, p. 64, historian. Wrote in Latin a *Universal History from Creation* to the year 1050, and a *History of Germany from 1050 to 1077*; 1020–1100.

NOTKER, bishop of Liège, historian. Wrote in Latin a *History of the Bishops of Liège*; died 1008.

WETIKNIG, monk of Westphalia, historian. Wrote a *History of the times*.

WILLERAM of Bavaria. Wrote in the Frankic dialect a *Paraphrase of Solomon's Song*.

WIPPON, p. 50, almoner of kaiser Henry III., historian.

A.D. 1100.

The Minnesingers, pp. 91–97, from 1150 to 1250.
Miracle plays. The Feudal Laws compiled.
The First Crusade, pp. 65, 67. Blazonry by heralds.
King Rother, a legendary poem both in Latin and German. King Rother of Apulia demands in marriage the daughter of Constantine. The emperor throws the envoys into prison, and Rother, under the name of Dietrich, steals away the lady and liberates his envoys. A minstrel carries back the lady to Constantinople, but Rother with an army of giants again carries her off and kills the emperor.

ANONYMOUS.—*The Anno-lied*, a poetical legend so called from Anno, archbishop of Cologne. It is as strange a jumble of chronology as the *Orlando Furioso* of Ariosto. It begins with Creation and the Fall of Man, runs off to the battle of Pharsalia between Pompey and Cæsar, then to the introduction of Christianity among the Franks (called the descendants of the Trojan race), the foundation of Cologne cathedral, the civil wars in the reign of kaiser Henry IV., and ends with a eulogy of Anno, the thirty-second archbishop of Cologne.

ANSELM (St.), philosopher and theologian; 1033–1109.

BRUNO (St.) of Cologne, p. 63, founder of the Carthusian order of monks. Wrote in Latin *Commentaries on the Psalms* and on the *Pauline Epistles;* 1030–1101.

GODFREY of Viterbo, p. 84, secretary of Konrad III., Frederick Barbarossa, and Henry IV.; historian. Wrote in Latin the *Pantheon*, a chronicle from creation to the year 1186; 1105–1191.

HELMOLDE of Butzow, Mecklenburg, historian. Wrote in Latin a *History of the Slavs*, continued to the year 1209 by Arnold of Lübeck; died 1170.

HENRY of Veldig, p. 91, a Minnesinger.

HILDEGARDA (St.), abbess of Rupert, Mainz; famous for her visions, an account of which she wrote by order of the pope; 1098–1178.

KONRAD, a monk in the service of Henry the Lion, wrote a legendary poem called *Rolands-lied*, the most ancient of all the stories of the great paladin. The poet says that an angel appeared to Charlemagne commanding him to lead an army into Spain, to convert the Moors to Christianity. After many battles and sieges, the pagans craved peace, and Charlemagne sent Ganelon to arrange the terms thereof. Ganelon, the Judas of the twelve paladins, betrayed his master for filthy lucre, professed to have made terms, and persuaded Charlemagne to return, as his mission was accomplished. Charlemagne accordingly returns at the head of the main army, leaving his nephew Roland to bring up the rear. Roland was attacked in the Pyrenees by an army of Moors, and was slain with his friend Oliver. Charlemagne heard the blast of his ivory horn and hastened to the rescue, cut to pieces the Moors, but was too late to save his paladins and the army under them. Marching in his fury to Spain, he took Saragossa, the capital, and put the king to the sword. The poem ends with the funeral rites, like the *Iliad* of Homer. As for Ganelon, when he got back to Aix-la-Chapelle he was torn to pieces by wild horses.

There is another *Rolands-lied* by Stricker (13th cent.), and of course the French tale by the hypothetical Turpin bishop of Rheims, probably by a canon of Barcelona.

KOSMOS of Prague, historian. Wrote in Latin a *History of Bohemia;* 1045–1126.

NORBERT (St.) of Westphalia, p. 64. Founder of the Premonstretensian order of monks.

OTTO, bishop of Freisengen, p. 74, historian. Wrote in Latin a *Chronicle from Creation* to the year 1146, in seven books. The last three, being contemporary history, are very valuable. He also wrote a *Life of Frederick* (Barbarossa), which was continued by Radevic; died 1158.

SIGEBERT, a Belgian monk, historian. Wrote in Latin *Chronicles* from 381 to 1112; 1030–1112.

SOLTH, p. 56, historian. Wrote a *History of kaiser Henry IV.*

WERNHER of Niederheim, poet. Wrote a poetical legend about the healing of Titus by St. Veronĭca. Veronica is supposed to possess a handkerchief with which Jesus wiped his face on his way to Calvary, and in so doing left on the handkerchief his photograph. Veronica displayed this handkerchief in the sight of the emperor Titus, who was suffering from some incurable disease, and instantly he was "made whole."

WERNHER of Tegern-See, in Bavaria, poet. Wrote an *Elegy on the Virgin Mary.*

A.D. 1200.

GOLDEN PERIOD OF THE MINNESINGERS.

The Nibelungen-lied, called the "German Iliad." Author unknown; p. 95.
The Kudrun, in three parts, called the "German Odyssey." Author unknown; p. 96.
The Alexander-lied, p. 95. *The Book of Heroes*, p. 97.
The Saxon Mirror, p. 102; a digest of the Saxon laws compiled by Epko of Repgow, in 1240.
The Suabian Mirror, p. 102 *n.*; a digest of the Suabian laws compiled by the counts of Grunmenstein; about 1260.

N.B.—Public records were first kept in German in this century.

ALBERT the Great (Albertus Magnus), p. 113, abbot of Stade, in Hanover, naturalist; promotes the study of Aristotle; 1193–1280.

ARNOLD of Lübeck, wrote a continuation of Helmolde's *Chronicle of the Slavs*, bringing it down to the year 1209; died about 1212. (See above, HELMOLDE, A.D. 1100.)

BENNON a German cardinal. Wrote in Latin a *Life of Gregory VII.*

CHRISTIAN, archbishop of Mainz. Wrote in Latin a *History of Mainz.*

DAVID SCOTUS of Würzburg, historian.

FREDERICK II., p. 86. Wrote in Latin *On tne Art of Hunting*, one of the best treatises on the subject ever written; 1196–1250.

GONTHIER, p. 82, Ligurian poet. Wrote in Latin a poem called *Lugurīnus*, an heroic poem having Frederick Barbarossa for its hero; died 1213.

GOTTFRIED of Strasburg, p. 94, a minnesinger.

HARTMANN VON DER AUE, p. 92, a minnesinger (1170–1218).

HENRY of Ofterdingen, p. 92, a minnesinger (13th cent.)

KONRAD of Lichtenau, historian. Wrote in Latin a *History of Ursperg*, on the Danube; died 1241.

KONRAD of Würzburg, poet. Wrote a kind of epic on the *Trojan War.* This poem is also attributed to Walter von Vogelweide, see p. 91; Konrad died 1280.

MARTIN of Poland (Martin Polōnus, whose name was Martin Strzebski), p. 113, historian. Wrote in Latin a *History of the Popes and Emperors*, to the year 1277. This history is noteworthy, in that it is the first to give a full and particular account of "pope Joan," the female pontiff; died 1278.

RADEVIK, p. 74. Wrote in Latin a continuation of Otto's *Life of Frederick* (Barbarossa). See above, OTTO, A.D. 1100.

ROBERT of Auxerre, a monk, historian. Wrote in Latin *Chronicles from Creation*. It goes down to the year 1212, and is certainly one of the best of these Chronicles; died 1212.

RUDOLF of Munster, historian.

SCHONHUTH, p. 107, historian. Wrote in Latin a *History and Life of Kaiser Rudolf of Habsburg*.

SEMECA (John). Wrote *Notes on the Canon Law;* died 1248.

STRICKER, poet, author of the *Rolands-lied*. See KONRAD, A.D. 1100.

WALTER of Vogelweide, p. 91, a minnesinger.

WOLFRAM of Eschenbach, p. 93, a minnesinger.

In this century lived Saxo Grammaticus, the Danish historian; 1134–1204, p. 84.

A.D. 1300.

No name of eminence occurs in this century, nor in the first half of the next century. The literature was of the lowest type, consisting of anecdotes, fables, and historical incidents tortured into moral and religious parables.
The lays of the Minnesingers collected by Hugo of Trymberg.
The Mastersingers' Guild founded, 1350, by Heinrich Frauenlob, p. 164.
John Nepomuk murdered by kaiser Wenceslaus for refusing to betray the secrets of the Confessional, p. 133.
Walter Lollard and Berthold burnt for "heresy," p. 123.
The first Universities of Germany founded.
The first Paper-Mills in Germany set up at Nürnberg in 1390.

ALBERT of Strasburg, p. 124, wrote *Chronicles* from kaiser Rudolf I. to Karl IV.

BONER, Ulrich, p. 123, fabulist. Wrote in German the *Edelstein* (Precious Stone), a compilation of fables, allegories, tales, and precepts. This was the first German book put into print; died 1335.

DUNS SCOTUS, born in the British Isles and educated at Oxford, was appointed professor of divinity at Cologne. He was the founder of the Scotists; 1265–1308.

EBERHARD of Altheim, historian. Wrote in Latin a *History of Austria.*

ENGELBERT of Styria, p. 113, poet and historian. Wrote in Latin *The Rise and Fall of the Roman Empire.*

HENRY of Hervorden, chronicler.

HENRY of Hessen, nominalist; died 1397.

HENRY of Rebdorf, chronicler.

HUGO of Trymberg, who collected the lays of the minnesingers, was the author of a book in the German language called *Renner* (Runner). He compares himself or his book to a horse which gallops about carrying instruction everywhere. The *Renner* is a compilation similar to that of Boner's (see above); died 1300.

JAMES of Königshofen, Strasburg. Wrote in German *Chronicles.*

JOHN of Becka. Wrote a *History of Utrecht.*

LUDOLF of Saxony. Wrote in Latin a *Life of Jesus Christ;* 1300–1370.

MUSSATO, Albertin, p. 117, poet and historian. Wrote in Latin a *Life of Kaiser Henry VII.*, and a *History of Events since the Death of Henry;* 1261–1329.

SIFFRID of Misnia, Saxon chronicler.

THIS WAS THE GOLDEN PERIOD OF ITALIAN POETRY
(called Trecentisti. Dante died 1321; Petrarch, 1374; Boccaccio, 1375).

A.D. 1400.

The last century and first half of this were barren of great names; but literature revived in the second half, and, strange as it may seem, the subject of interest was Astronomy.
PRINTING invented in Germany, between 1436 and 1466. (See p. 154.)

AGRICOLA, Rudolf, p. 156, teacher of Greek and Latin in Heidelburg; 1442–1485.

CUSA, Nicholas von, p. 155, astronomer; 1401–1464.

FOLZ, Hans, p. 166, a mastersinger.

GMUNDEN, John von, astronomer; died 1440.

HAMMERLEIN of Zurich, satirist.

MULLER of Konigsberg, p. 155, restorer of the science of astronomy; 1436–1476.

PEURBACK, George, p. 155, astronomer; 1423–1461.

PERSONA, Gobelin, of Westphalia, p. 144. Wrote in Latin *Cosmo-dromium*, a universal history; 1358–1420.

SCHILDBERGER, of Munich, historian. Wrote a *History of Timur the Tartar.*

STADWEG, historian. Wrote *Chronicles* in the Saxon dialect.

THIERRY of Westphalia, p. 144, papal secretary. Wrote in Latin a *History of the Schisms of the Popes;* died 1416.

WINDECK, p. 144, wrote in German a *Life of Kaiser Sigmund.*

Æneas Sylvius (afterwards called Pius II.), poet, geographer, historian, and theologian, was the most learned man of the century, but he was an Italian, p. 146. He wrote in Latin a *History of the Empire under Kaiser Frederick III.*, a *Description of Germany*, some other historical works, and the romance of *Euryalus and Lucretia*, a charming tale; 1405–1464, p. 137.

THE GOLDEN PERIOD OF PORTUGAL (was from John the Great to John III.)
(Vasco de Gama lived 1469–1525; Camoens, 1524–1575).

A.D. 1500.

THE GREAT AWAKENING.

(It was not a revival, because such a vitality never existed before in Germany, but an awakening to life and vigour).
Reformation of religion by Luther, of astronomy by Copernicus, and engraving by Albert Durer.
The regular theatre established in Germany.
The best period of the Master-singers, p. 164.
The Hebrew Bible put into print 1518.

AGRICOLA, George, mineralogist.

AGRICOLA, John, p. 189, a reformer. Wrote in German, *Proverbs and their Explanations;* 1492-1566.

AGRIPPA, H. C., p. 162, secretary to kaiser Maximilian I., astrologer and alchemist; 1486-1535.

ALBER, Erasmus, satirist. Wrote in German *The Book of Wisdom and Virtue*, a collection of 49 *fables* in verse, &c. He declaims against the papal court and the wandering preachers; died 1553.

ALKMAR, Heinrich von., p. 169. Wrote in German *Reynard the Fox;* died about 1510.

AVENTIN (whose name was John Thurmaier), p. 190, historian. Wrote in Latin a *History of Bavaria;* 1476-1534.

BEBEL, Henry, p. 170, poet. Wrote in German the *Triumph of Venus;* 1475-1516.

BEHAIM, Martin, of Nürnberg, astronomer and geographer. He was the first to construct a *Map of the World* and a *Terrestrial Globe.* His globe is still preserved at Nürnberg; 1430-1506.

BRANDT, Sebastian, p. 167, satirist. Wrote in German the *Ship of Fools;* 1458-1520.

BUCER, Martin, p. 190, a reformer. Wrote in German an *Exposition of the Psalms;* 1491-1551.

CALVIN, John, p. 189, a reformer, who settled in Geneva; 1509-1564.

CARLSTADT, Andrew, p. 189, of Franconia, a reformer; 1483-1541.

CARION, historian. Wrote in Latin a *Compendium of Universal History;* died 1532.

CELTES, Conrad, p. 170, the first German poet who was crowned. Wrote in German the *Art of Poetry;* 1459-1508.

COPERNICUS, p. 191, of Thorn, the Reformer of Astronomy; 1473-1543.

CUSPINIAN, John, p. 190, of Franconia, historian. Wrote in Latin a *History of Austria,* and *Commentaries,* or a history of the emperors from Julius Cæsar to Maximilian I.; 1473-1529.

DUBRAW, John, p. 190, of Bohemia. Wrote in Latin a *History of Bohemia,* in 33 books; died 1553.

DURER, Albert, p. 192, of Nürnberg, artist and engraver; 1471-1528.

FISCHART, p. 169, of Mainz, satirist. Translated *Rabelais* into German; 1545-1589.

FOLZ, Hans, p. 166, a mastersinger; 1479-1542.

FRANK, Sebastian, p. 156, historian. Wrote in German *Chronicles* to the year 1581, and a *Bible History;* 1500-1545.

FRISCHLIN, Nicodemus, dramatic poet. Wrote in Latin comedies and tragedies, as *Rebecca,* &c.; 1547-1590.

GESNER, p. 206, the "Pliny of Germany;" 1516-1565.

GOETZ of Berlichingen (called the Iron-handed). Wrote a *History of his own adventures;* 1480-1562.

GRUNBECK, historian. Wrote in German the *Life of Frederick III. and Maximilian I.;* died 1508.

KRANACH, Lucas, p. 192, artist and engraver; 1472-1553.

KRANTZ, Albert, p. 156, chronicler. Wrote in Latin *Chronicles of the Swedes,* of the *Norwegians,* and of the *Danes;* 1450-1517.

LINGMAN, Mathias (whose pseudonym was Philesius Vogesigena), of Schelestadt, grammarian and *littérateur;* 1482-1511.

LUTHER, Martin, pp. 175-182, the great religious reformer. Translated the *Bible* into German; 1483-1546.

MANUEL, N., of Berne, satirist and dramatic writer, especially severe on the catholic church; 1484-1530.

MELANCHTHON, Philip, p. 180, 189, reformer. He drew up the *Confession of Augsburg;* 1497-1560.

MERCATOR, p. 194, a geographer. Draws maps with parallel longitudinal lines, called *Mercator's Projection;* 1512-1594.

MUNSTER, Sebastian, p. 205, of Ingelheim. Wrote in Latin a *Universal Cosmography;* 1489-1521.

MURNER, p. 168, of Strasburg, satirist. Wrote in German the *Owlglass;* 1475-1536.

PARACELSUS, p. 191, chemist, &c.; 1493-1541.

PIRKHEIMER, of Nürnberg, historian and first German numismatologist. Wrote in Latin a *Compendium of German History,* &c.; 1470-1530.

ROLEWINCK, Werner, p. 156, of Westphalia, historian. Wrote in Latin *Fasculus Tempŏrum,* compendium of his own times; 1425-1502.

ROSENBLUT, Hans, p. 166, of Nürnberg, a mastersinger. Wrote in German *Drinking songs,* an *Elogy on Nürnberg,* &c. He declaims severely against the clergy and nobles; 1450-1562.

RUDOLF, p. 170, of Lange, introduced into Munster the study of Greek; 1440-1519.

SACH, Hans, p. 166, of Nürnberg, prince of the mastersingers; 1494-1574.

SLEIDAN, John, p. 190, of Cologne, "The German Livy;" 1506-1556.

TREIZSURWEIN, p. 156, secretary of kaiser Maximilian I. Wrote a *Life of Maximilian I.* from materials furnished by the kaiser himself.

TRITHEIM, John, p. 170, chronicler and theologian; 1462-1516.

TSCHUDI, Egidius, historian. Wrote in German a *Swiss Chronicle;* 1505-1572.

WALDIS, Burkhard, p. 243, of Altdorf, fabulist. Rendered the *Psalms* into German; died 1553.

ZWINGLIUS, p. 188, Swiss reformer; 1484-1531.

ERASMUS, of Holland, lived in this century; 1467-1536.

BRUNO, p. 253, the Italian (*Natura naturans*); 1550-1600.

THIS WAS THE GOLDEN PERIOD OF ENGLISH POETRY.

(Spenser was born 1553; Marlowe and Shakespeare, 1564; Ben Jonson, 1574.)

A.D. 1600.

THE AGE OF TAWDRY AND TINSEL.

This was a sad era of literary affectation and bad taste. All originality was abandoned, and such poets as existed affected the Italian, French, or classic style. Their Italian model was Marini, their classic model Seneca. The schools were called the Silesian, the first founded by Opitz, all court lacquer and veneering; the second was dramatic, all bombast and horror.

Several literary guilds were established, as the *Order of the Palm,* a vile imitation of the Della Cruscans (1617). It was chiefly confined to the exquisites; each member assumed the name of some vegetable; and vied in making the most courtly compliment.

The *Order of the Flower* was of a similar character, only the members were called by the names of flowers.

The *Society of pure German,* founded by Zesin in 1643, professed to purify the spelling and language, but was wholly ridiculous for its purism.

The *Society of the Shepherds of Pegnitz* (Bavaria), founded in 1644, was a society for the cultivation of pastoral poetry, in which Colin and Lubin, Delia and Chloe, dressed in the style of Watteau's figures, talked of sheep and shepherds in elegant verse fit for cream-laid princes and princesses.

There was also the *Order of the Swan,* but the affectation of elegance was the besetting sin of the day.

Opera was introduced after the Thirty-Years' War, and for a time wholly eclipsed the drama. Science made an advance, especially astronomy, chemistry, and pneumatics.

ABRAHAM VON STA. CLAIRA, a Suabian monk, noted for the originality of his sermons, full of anecdotes, witticisms, drolleries, and quotations from secular writers. One called *Judas the Villain* is very celebrated; 1642-1709.

ANDREW, J. Valentine, of Würtemberg, mystic. Founder of the *Rosicrucians*; 1586-1654.

AYRER, Jacob, of Nürnberg, dramatic poet, in Latin; 1530-1605.

BALDE, J., Latin poet; 1603-1668.

BAYER, John, of Augsberg, astronomer. Wrote the *Starry Heavens*, with maps; 1603-1669.

BELLUS, Nicholas, p. 194, historian. Wrote a *History of Germany*, from 1617 to 1640; died about 1645.

BOEHMEN, Jacob, of Gorlitz, a mystic. Wrote in German the *Aurora*, a mystic book on the three principles of the divine essence; 1575-1624.

BONGARS, John, of Hanover, critic. Wrote in Latin a *History of the Crusades*; 1546-1642.

BUXTORF, John, of Westphalia, oriental scholar. Defends the *masoretic points*. (*Hebrew and Chaldaic Bible.*) 1564-1629.

CANITZ, F. R., of Berlin, poet; 1654-1699.

CHRIST, F., p. 194, historian. Wrote in Latin *Annals of Ferdinand II.*; 1578-1637.

CHRISTOPHER von Grimmelshausen, p. 241 (called Samuel Greifenson von Hirschfeld). Wrote in German *Simplicius Simplicissimus*; died 1676.

CLUVIER, Philip, of Danzig, geographer. Wrote in Latin *Ancient Germany*, *Ancient Italy*, *Ancient Sicily*, &c.; 1580-1623.

CONRING, Hermann, of Hanover, universal genius. Wrote in Latin an *Introduction to the Universal Art of Medicine*; 1606-1681.

DACH, Simon, of Prussia, poet of the "Order of Fruits." His best lyrics are *The Rose*, *The Eagle*, and *Anne von Thara*. His hymns are still used in churches; 1605-1659.

THE ELZEVIRS, printers at Leyden; 1595-1681.

FLEMING, Paul, p. 242, poet, of the "Order of the Palm;" 1609-1640.

FREHER, Marquard, of Nürnberg. Wrote in Latin *Noted Authors of Germany*, and *Noted Authors of Bohemia*; 1565-1614.

GERHARD, Paul, p. 243, a religious poet; 1606-1676.

GLASS, S., of Saxony. Wrote *Sacred Philology*, in two books; 1593-1656.

GLAUBER, chemist. Discovered *Glauber's Salt* (sulphate of soda); 1604-1668.

GOLDAST, Melchior, of Heiminsfeld, historian. Wrote in Latin *Noted Suabian Authors*, and a *Life of Jeanne d'Arc*; 1576-1635.

GRYPH, Andrew, p. 242, best dramatic poet of the "Second Silesian School." Wrote in German tragedies and comedies. His model was Seneca; 1616-1664.

GUERICKE, Otto von, p. 210, of Magdeburg. Invented the air-pump; 1602-1689.

HELMONT, Baptista von, of Brussels, the greatest chemist preceding Lavoisier. He was the first to use the word *gas*, and the first to take the melting-point of ice and the boiling-point of water as standards of the measure of temperature. Wrote in Latin *The Rise of Medicine*. His crotchets are that man is a dual being, consisting of *archē* and *duumvirat*, p. 254, and that the soul is in the stomach; 1577-1644.

HEVEL, John, p. 210, of Dantzic, astronomer. Wrote a treatise on *Comets;* 1602-1686.

HOFMANN, Christopher, p. 302, of Hofmannswaldau, poet of the "Second Silesian School," elegant but licentious, humorous and gay, but inflated and full of epithets; 1618–1669.

HURTER, p. 194, historian. Wrote in Latin a *History of Austria;* died about 1643.

HUTTER, Elias, of Nürnberg, polyglottist; 1553–1612.

KEPLER, pp. 193, 206, "Father of Modern Astronomy;" 1571–1630.

KHEVENHULLER, F. C. Wrote in Latin *Annals of Ferdinand II.;* 1589–1650.

LOGAU, Frederick, poet of the "Second Silesian School." Wrote in German *Epigrams;* 1604–1653.

LOHENSTEIN, Gaspar, p. 243, dramatic poet of the "Second Silesian School," proverbial for bombast; 1635–1683.

MORHOF of Weimar. Wrote in Latin *Polyhistor*, 2 vols.; 1639–1691.

> "Polymaths, and Polyhistors,
> Polyglots, and all their sisters."
>
> —MOORE, *The Devil among the Scholars.*

OLEARIUS of Anhalt, a traveller. Wrote *Travels in Muscovia, Travels in Tartary*, and *Travels in Persia;* 1600–1671.

OPITZ, Martin, p. 242, called the "Restorer of German Poetry." He was the founder of a school in which tinsel and tawdry were made to supply the places of breathing thoughts and burning words; 1597–1639.

PHILANDER of Sittewald, p. 242, satirist. Wrote in German prose his *Marvellous and Veracious Visions*, in which he scourges the follies of the day; died 1650.

PUFFENDORF, Samuel, p. 210, of Saxony. Wrote in Latin *On the Law of Nations*, in 8 books; 1632–1694.

RACHEL, satirist; 1617–1669.

RIST, John, lyric poet. Instituted the "Order of the Swan." By saying smooth things he made many patrons, but his poetry lies buried with the poet; 1607–1667.

RITTERSHUYS, Conrad, of Brunswick, lawyer; 1560–1613.

RITTERSHUYS, Nicholas. Wrote a *Genealogy of the Kings, Emperors, and Princes of the whole World*, to the year 1640; 1597–1670.

ROLLENHAGEN, George, p. 169. Wrote in German the *Battle of the Frogs and Mice;* 1542–1609.

SCHUPP, Balthazar, of Hamburg, satirist. Wrote in German prose *Instructive Lessons*, in dialogue; 1610–1661.

SCIOPPIUS, Gaspar (called the "Grammatical Cynic"). Wrote in Latin *Elements of the Stoic Philosophy*, and a *Philosophical Grammar;* 1576–1649.

SECKENDORF, historian. Wrote in Latin a *Compendium of Church History;* 1626–1692.

SENNERT, Daniel, founder of the first chemical school of medicine; 1572–1637.

TAUBMANN, Frederick, of Franconia, a Latin poet; 1565–1613.

WECKHERLIN, G. R., of Würtemberg, the best of the lyric poets of the imitative schools; 1584–1651.

ZESEN, Philip von, of Hamburg. Tried to purify the German language, but made himself ridiculous by his purisms; 1619–1643.

ZINKGREF of Heidelberg, poet. Wrote both German and Latin poetry; 1591-1635.

BEZA, Theodore, of France, lived in this century, 1519–1609.

DESCARTES, the French philosopher, who said *Cogito, ergo sum;* 1597–1650.

GALILEO, the Italian, natural philosopher, and astronomer; 1541–1601.

GROTIUS of Holland, author of the *Truth of the Christian Religion*, and *De Jure Belli et Pacis;* 1583–1645.

SPINOZA, p. 244, of Holland. Wrote in Latin *Pantheism;* 1632–1677.

TYCHO BRAHE, p. 193, the great Danish astronomer; 1546–1601.

THE AUGUSTAN AGE OF FRANCE.

It was the age of the French pleiads. Corneille, Racine, Molière, La Fontaine, Balzac "the Solon of French prose," Pascal, Rochefoucauld, La Bruyère, L'Angeli the court fool; the artists Poussin, Lesueur, Lebrun; together with Moreri, Petau, Menage, Voiture, Mad. Sévigné, &c., were all born and all died in this century.

A.D. 1700.

GERMANY UNDER FRENCH INFLUENCE.

Towards the middle of the century the taste veered, and Ossian and Shakespeare were the models of imitation.

For the first three-quarters of this century the language of Germany remained most deplorable. French was the language of the courts, and of course of all the upper classes. The grimace of Louis XIV. was mistaken for elegance, and well-turned compliments or epigramatic smartness for poetry and eloquence.

In the universities Latin was adopted, and all high scholars wrote in Latin. How could they employ their own native tongue, which reminds one of Horace's monster, "a beautiful woman ending ridiculously in an ugly fish." The fish in this case being French, Italian, or Latin incongruously joined to the Teutonic, with which there could not possibly be any unity.

In this period German philosophy was started by Leibnitz and Wolf; and some men of genius, as Thomasius, laboured to liberate German from its affectations.

ARNOLD, Godfrey, a mystic. Wrote a *History of Religious Heresies;* 1665–1714.

BAHRDT, theologian, maintained that religion consisted of morality, and that Christ was only a man, the benefactor and teacher of his race; 1741–1792.

BASEDOW of Hamburg, a celebrated pedagogist; 1723–1790.

BAUMGARTEN, p. 257, a disciple of Wolf. Wrote in Latin, *Theory of the Beautiful* and *General Philosophy;* 1714–1762.

BERNOUILLI (two brothers), mathematicians *(Integral calculus);* 1654–1705; 1667–1748.

BERNOUILLI, David, mathematician. Wrote in Latin *Hydrodynamics;* 1700–1782.

BILFINGER, philosopher. Wrote in Latin on the *anima mundi*, p. 254, and on *Threefold Cognition* (1. historical, 2. philosophical, 3. mathematical); 1693–1750.

BODMER of Zurich, poet. Wrote the *Noachiad*, an epic in twelve books; and translated Homer's *Iliad* and Milton's *Paradise Lost* into German. He also did good service in editing the lays of the Minnesingers, the *Nibelungen-lied*, p. 95; and the *Parzival*, p. 93; 1698–1783.

BROCKES of Hamburg, poet, opposed to the Silesian school. He directed his countrymen to English literature in preference to French. Wrote *Terrestrial Pleasures*, a didactic poem, far superior to anything of the period, being more simple, fervid, and living. He also abandoned the long Alexandrine line for shorter metres; 1680–1717.

BUDDÆUS of Pomerania, theologian. Wrote a *History of the Church of the Old Testament*; 1667–1729.

BUNAU, historian. Wrote a *History of the Empire of Germany*; 1697–1762.

BURGER, Gottfried, p. 251, writer of ballads and lyric poetry; 1748–1794.

BUSCHING, one of the greatest of modern geographers. Wrote *Universal Geography*; 1724–1793.

CELLARIUS, constructed an atlas of ancient geography; 1638–1707.

COCCEJI of Bremen. Wrote in Latin a commentary on Grotius's great work, *De jure belli et pacis*; 1644–1719.

CRAMER of Bohemia, poet; 1723–1788.

CRANZ, philosopher. Wrote in Latin on the *Philosophy of Leibnitz and Wolf*; 1690–1753.

CRONECK, dramatic poet. His tragedies are celebrated; 1731-1758.

CRUSIUS, philosopher opposed to Wolf; 1712-1775. Author of a *Sketch of the Essential Truths of Reason, Moral Philosophy*, &c.

CURAS, historian. Wrote a *Universal History*; 1722.

DAMM of Saxony, Greek scholar. *New Etymological Greek Lexicon*; 1699-1778.

DIPPEL, theologian and chemist; he discovered *animal oil* and *Prussian blue*. Wrote in Latin the *Christian Democritus*; 1673-1734.

ECKHOF, actor and dramatic author; 1722-1778.

ERNESTI, J. A., editor of Greek and Latin Classics; 1707-1781.

EULER, mathematician. *Elements of Algebra*; 1707-1783.

FABRICIUS of Leipzig, critic. Wrote in Latin *Bibliotheca Græca*, *Bibliotheca Latina*, and *Bibliotheca Ecclesiastica*; 1668-1738.

FAHRENHEIT of Danzig, improved the *Thermometer*, and invented the *Aerometer*; 1690-1740.

FORSTER, J. C., philosopher; 1735-1798.

FORSTER, J. R., voyager and naturalist, accompanied Captain Cook. Wrote *Character of the Australian Plants*, *History of the Northern Discoveries*; 1729-1798.

——— J. G. His son accompanied him. Wrote *Voyage Round the World*; 1754-1794.

FRISCH, naturalist. Wrote a *Description of the Insects of Germany*, a *Description of the Birds of Germany*, and a *German-Latin Dictionary*; 1666-1743.

FULDA, grammarian. Wrote *German Radicals*; 1724-1781.

GELLERT, p. 247, poet and moralist, serious and humble, but feeble and morbid. The earth was to him a vale of tears, and man a miserable worm. He took La Fontaine for his model in his *Fables*; 1715-1769.

GESNER, S., p. 252, idyllic poet Wrote in German the *Death of Abel*; 1730-1788.

GESNER, J. M., of Göttingen. A *Latin Thesaurus*; 1691-1761.

GESNER, J. J., of Zurich. Wrote in Latin on *Ancient Coins*; 1730-1788.

GLUCK, p. 260, the "Michael Angelo of Music;" 1714-1787.

GOTTSCHED, p. 247, a man of very moderate talent who raised himself to the post of literary dictator and arbiter of taste in Germany. He directed his countrymen to French literature and admired Opitz. "Qui Bavium non odit, amet tua carmina, Mœvi;" 1700-1766.

GOTZ, pastoral poet; 1721-1781.

GROSSMAN of Berlin, dramatic author, called "The Shakespeare of Germany;" 1746-1796.

GUNTHER, tried to improve the literary taste, and no doubt was a better poet than his contemporary countrymen, but his dissolute life destroyed his influence; 1695-1723.

HAGEDORN, Frederick von, of Hamburg, poet. La Fontaine was his model; 1708-1754.

HALLER, p. 258, of Berne, "Father of Physiology," anatomist, botanist, and poet; he discovered the force of *Irritability* independent of sensibility. Wrote in German the *Flora of Switzerland*, the *Book of Botany*, *The Alps*, a didactic poem on the English model, and *Elements of Physiology* (in Latin); 1708-1777.

HAMANN, p. 258, "Magician of the North." Wrote on everything, and on nothing well; 1730-1788.

It is of Hamann that John Paul said, "The mighty Hamann bears on his shoulders all the stars of heaven and all its nebulæ."

HANDEL, p. 260, prince of musical composers. Composed *The Messiah*; 1684-1759.

HEINECCIUS, p. 245, lawyer. Wrote in Latin the *Elements of Civil Law*; 1681-1741.

HERMANN, J., mathematician. Wrote *Phoronomia*; 1678-1733.

HEUMANN of Altstadt. Wrote in Latin a *Compendium of the Republic of Letters*, and a *Dictionary of Anonyms*; 1681-1764.

HIPPEL, novelist. Wrote *Zigzag Travels*; 1741-1796.

HOFFMANN, Frederick. Wrote in Latin the *Rational System of Medicine*; 1660-1742.

HOLLMAN, philosopher. Wrote to confute Wolf's philosophical system; 1696-1787.

HÖLTY, L. H., lyric and idyllic poet. Wrote "Ever True and Honest," and the popular bacchanalian called *The Drinking-song for May*; 1748-1776.

ISELIN of Basle, philosopher. Wrote an *Essay on the History of Humanity*; 1728-1782.

KÆSTNER, mathematician and epigrammatic poet. Wrote a *New Demonstration of the Immortality of the Soul*, and a *History of Mathematics*; 1719-1800.

KLEIST of Prussia, poet. Wrote *odes*, *songs*, *idylls*, *fables*, and *tales*. His chief poem is *Spring*; 1715-1759.

KLOTZ of Saxony, scholar; 1738-1777.

KNIGGE, Adolphus von, novelist. Wrote the humorous novel of a *Journey to Brunswick*; 1732-1796.

KUSTER of Westphalia, scholar; 1670-1716.

LAMBERT of Berlin, natural philosopher. Wrote on the *Path of Light*, *Free Perspective*, and *Phitometry*. He also invented the *Speaking Trumpet*; 1728-1777.

LEIBNITZ, p. 243, linguist, historian, philosopher, and mathematician. Wrote both in Latin and French. (*Monads* and *Pre-established Harmony*); 1646-1716.

LESSING, p. 248, poet and prose writer; one of the great reformers of the German language. Wrote in German *Nathan the Wise* (a drama), and *Laocoön*, which had an immense influence on the literary taste of the nation; 1721-1781.

LICHTENBERG of Darmstadt, humorist. Wrote the *Physiognomy of Tails* in ridicule of Lavater's system and style of writing; 1742-1799.

LICHTWER of Prussia, poet, fabulist; 1719-1783.

LIEBERKÜHN of Berlin, anatomist. Invented *Reflecting Concave Mirrors*; 1711-1756.

MASCOU, historian. Wrote a *History of Germany*; 1689-1762.

MENDELSSOHN, Moses, p. 258, a Prussian Jew, the original of the character called "Nathan" in Lessing's drama of *Nathan the Jew*. Wrote on the *Immortality of the Soul*; 1729–1786.

MENGS of Bohemia, called the "Prince of Bohemian artists;" 1728-1779.

MICHAELIS, poet; 1746-1772.

MICHAELIS, J. H., p. 245, orientalist. Edited a *Hebrew Bible*; 1668-1738.

MICHAELIS, J. D., p. 245, orientalist and theologian. Wrote on *The Law of Moses*; 1717-1791.

MÖSER, called the "Franklin of Germany." Wrote *Patriotic Ideas*, and a *History of Osnabruck* (a capital book); 1720-1794.

MOSHEIM, p. 262, theologian. Wrote in Latin *Institutions of Ecclesiastical History*, once a universal text-book, but now superseded by Neander; 1694-1755.

MOZART, p. 261, the "Raphael of Music." Composed *Zauberflöte*, *Don Giovanni*, the *Marriage of Figaro*, the *Requiem* (or Mass in D minor), &c.; 1756-1791.

MUSÆUS, p. 302. Author of *German Popular Legends*; 1735-1787.

RABENER, G. G., satirist. He castigated severely the upper classes for their pedantry and affectations; 1714-1777.

RAINLER, poet, who contributed to give Germany a national literature by his *songs*, *cantatas*, and *odes*; 1725-1798.

REIMAR, naturalist. Wrote *Sublime Truths of Natural Religion*, and on the *Instincts of Animals*; 1694-1748.

REINBECK, theologian and philosopher. Wrote on the *Confession of Augsburg*; 1682-1741.

REINECCIUS of Saxony. Published the *Bible in four languages*; 1668-1752.

REISKE, J. J., philologist and orientalist. Wrote in Latin *Observations on Medic and Arabian Monuments*; 1716-1774.

RHEINEKE, p. 261, musical composer; 1748-1796.

SCHILLER, J. G., father of the poet. Wrote on *Agriculture*; 1723-1796.

SCHILTER of Saxony, philosopher. Wrote in Latin a *Thesaurus of Ancient Teutonic*, in 3 vols.; 1632-1795.

SCHLEGEL J. Elias, of Saxony, dramatic author. Wrote *Hermann* (a tragedy), *Miss Sarah Samson* (a tragedy), the *Dumb Beauty* (a comedy), and *Henry the Lion* (an historic poem); 1718-1749.

SCHMEITZEL, the father of Statistics in Germany; 1679-1747.

SCHMIDT, historian. Wrote a *History of the German People*; 1736-1794.

SCHMIEDEL, botanist; discovered the fructification of cryptogamic plants. Wrote *Icōnes plantārum*; 1718-1792.

SCHMUCK, father of Galvanism in Germany; 1729-1792.

SCHNEIDER, J. G., naturalist. Wrote a *Natural History of Amphibious Animals*; 1756-1794.

SCHULTENS, Alb., theologian and orientalist. Wrote in Latin *Origines Hebraicæ*, and *Ancient Arabic Monuments*; 1686-1750.

SCHULTENS, H. A., orientalist. Wrote in Latin *Arabian Anthology*, *Median and Arabian Proverbs*; 1749-1793.

SCHULZE of Prussia. Wrote a *History of Medicine*; 1687-1741.

SEGNER, mathematician; 1704-1777.

SPANHEIM, p. 211, numismatist; 1629-1710.

SPENER, p. 246, founder of the Pietists; 1635-1705.

STAHL, p. 245, chemist. His name is associated with *Animism* and *Phlogiston*. Wrote the *Organic Theory of Medicine*, *Rudiments of Chemistry*, &c. 1660-1731.

HOFMAN (q. v.), wrote the *Mechanic Theory of Medicine*.

STRUVE, historian. Wrote a *History of Literature*, 1672-1738.

STURM, J. C., p. 210, of Bavaria, called the "Restorer of Science in Germany;" 1635-1703.

STURM, p. 252. Wrote *Reflections*; 1740-1786.

SULZER of Berlin, philosopher. Wrote a *Theory of the Fine Arts*; 1720-1779.

THOMASIUS, p. 246, founded the first German serial; 1658-1728.

TSCHIRNHAUSEN, natural philosopher. Discovered the *Epicycloid Curve*, made a monster Burning Glass, and perfected several optical instruments; 1651-1708.

USTERI, J. Martin, lyric and bacchanalian poet; 1741-1789. He wrote the famous song:—

> "Life enjoy while the torch-light glows,
> Ere it has faded pluck the rose."

UZ, poet. Wrote odes, didactic and sacred poems; 1720-1796.

VOGEL, Christopher, p. 261, musical composer; 1756-1788.

WACHTER, philologist. Wrote in Latin a *German Glossary*; 1673-1756.

WALCH, J. E., naturalist. Wrote *Natural History of Petrifactions* and *The Naturalist*; 1725-1778.

WALCH, C. G., ecclesiastical historian. Wrote the *History of Heresies* and *Mediæval Monuments*; 1726-1784.

WEISE of the Second Silesian School, writer of comedies and farces; 1642-1708.

WERNICKE, C., poet. Wrote in German *epigrams* and *elegies*. His object was to extinguish the "Silesian School," and the vile affectations introduced through imitations of Italian, French, and Latin models; 1666-1720.

WILLAMOV, Prussian poet. Wrote *Fables*, &c.; 1737-1777.

WINCKELMANN, p. 258, of Brandenburg, antiquary. Wrote a *History of Art among the Ancients;* 1717-1768.

WOLF, p. 246, philosopher. He reduced Leibnitz's principles to a system; 1679-1754.

ZACHARIÆ, fabulist and comic poet. Wrote *The Phaeton*, *The Handkerchief*, and *The Four Ages of Woman*. He had a host of imitators; 1726-1777.

ZIMMERMANN, p. 252, poet and physician. Wrote in German *On Solitude;* 1728-1792.

ZOPF, historian. Wrote a *Compendium of Universal History;* 1691-1776.

THE GOLDEN ERA OF GERMAN LITERATURE BEGUN, p. 248.

It began with Lessing, 1721-1781, and Schiller, 1723-1796, and extends to the middle of the nineteenth century.

In this century died John Claud Jacob, one of the oldest men that ever lived; 1670-1790.

A.D. 1800.

GOLDEN AGE OF GERMAN LITERATURE, 1750–1850.

ADELUNG produced seventy volumes of literature, amongst which were a *German Dictionary* and a *German Grammar;* 1734-1806.

ANCILLON, publicist and historian. As statesman his influence in Prussia was very great, but always of a pacific character. His works are numerous and all in French; 1766-1837.

ARNDT, p. 304, poet. Wrote "What is the German Fatherland?" "Blücher," "Gallant Schill," "God never meant Man to be a Slave," &c.; 1769-1860.

ARNIM, poet, novelist, and dramatic author; 1784-1831.

BACH, J. Sebastian, p. 260, musical composer. Wrote *Fugues*, *Preludes*, and *Passion Music;* 1685-1750. William Friedemann, 1710-1784; Karl Philipp, 1714-1788; and John Christian, 1735-1782, were also musical composers.

BAUR, leader of the Tübingen or Historical School of Theology. Wrote the *Christian Philosophy of Religion;* 1792-1860.

BEETHOVEN, p. 261, musical composer. Wrote *Sonatas* and *Symphonies;* 1770-1827.

BECKER, p. 305, poet. Wrote the "German Rhine," which has been set to music by no less than seventy different composers; and the "Morning Song in Spring;" also a *History of the German Revolution;* 1809–

BISMARCK, p. 295, statesman, by whose sagacity Prussia was elevated to the headship of Germany; 1813–

BLUMENBACH, ethnologist. Wrote on the *Varieties of the Human Species (five);* 1752-1840.

BÖRNE, of Frankfort, humorist and poet; 1786-1837.

BRENTONO, poet, &c. Wrote *Brave Gaspar*, a tale; 1777-1842.

BUNSEN, author of *Egypt's Place in History;* 1791-1860.

BÜRGER, poet. Wrote *Ballads and Legends*, as *Lenore*, the *Pastor's Daughter*, the *Hunter*, *Son of the Brave*, *Old Bacchus* (a capital convivial song); 1748-1794.

CHAMISSO, p. 302, poet and prose writer. Wrote the famous story of *Peter Schlemihl*, the man who sold his shadow, and several capital songs, as "His Pigtail hangs behind him" (a famous comic song), the "Tailor's Heroism," &c.; 1781-1838.

CLAUDIUS, a popular poet of great simplicity and sweetness. Wrote the song of "Urian's Voyage round the World;" 1740-1815.

COLLIN of Vienna, dramatic poet. Wrote *Coriolanus*, *Regulus*, &c.; 1779-1823.

CRAMER of Bohemia, one of the best lyric poets; 1723-1783.

DAHLMANN, historian. Wrote a *History of Denmark*, a *History of the English Revolution*, and a *History of the French Revolution;* 1785-1860.

DROYSEN, historian. Wrote a *History of Danish Politics*, and a *History of Alexander the Great;* 1808–

DUNCKER, historian. Wrote a *History of Antiquity* (a charming book); 1812–

EBERHARD, J. A., philosopher. Wrote the *Theory of Thought and Sensation* (excellent); a *History of Philosophy*; *German Synonyms;* 1739-1809.

EBERHARD, A. G., poet, &c. Wrote the "Mason's Hammer Song;" 1769-1845.

EICHENDORFF, lyric poet. Wrote the "Broken Ring," "Consolation," &c.; 1788-1857.

ENGEL, dramatic author and popular philosopher. Wrote *Lorenz Starck* (a charming tale); 1741-1802.

FESSLER, historical novelist. Wrote *Marcus Aurelius*, *Aristides and Themistocles*, *Attila*, &c.; 1756-1839.

FICHTE, p. 256, philosopher; he developed "Kantism" (*ego* and *non-ego*); 1762-1814.

FORSTER, Karl, poet; 1784-1828.

FOUQUÉ, De La Motte, p. 302. Wrote the charming story of *Undine;* also the "War Song of the Volunteers" ("Up! up to the merry hunting"); 1777-1843.

GALL, p. 259, founder of *Phrenology;* 1758-1828.

GENTZ, Prussian statesman. Wrote on the *State of Europe at the close of the Eighteenth Century;* 1760-1832.

GERVINUS, historian. Wrote a *History of German Poetry* (an excellent book, the best on the subject); 1805-1871.

GESENIUS, orientalist. Compiled a capital *Hebrew and Chaldee Lexicon;* 1780-1842.

GLEIM, chief of the German Anacreonic poets. Wrote the "Song of Victory after the Battle of Prague," the "War Song of the Prussian Grenadier," &c.; 1719-1803.

GOETHE, "prince of German poets." Wrote *Faust* (a dramatic poem). Of his songs the following are popular—"The Tailor's Fright," "The rush of the Water," "The King of Thulê," and "The Wanderer's Song;" 1749-1812.

GRILLPARZER of Vienna, poet. Wrote *Sappho*, *Radetzky*, &c.; 1791-1872.

GRIMM, Baron F. M. Wrote a complete history of French literature from 1753 to 1790, entitled *Correspondence, Literary, Philosophical, and Critical*, 16 vols.; 1723-1807.

GRIMM, William, author of *Heroic Legends of Germany;* 1786-1859.

GRIMM, Jacob, p. 307, philologist (*Grimm's Law* for the changes of letters in etymology); 1785-1863.

Everyone knows *Grimm's Goblin Stories*, compiled by the two brothers, William and Jacob.

GRUBER wrote on the *Destination of Man*, a *Dictionary of Esthetics*, another on *Mythology*, &c., and founded the *Universal Cyclopedia of Sciences and Arts*; 1774-1851.

GUTZKOW, Berlin, of the Young Germany School. Wrote *Letters of a Fool*, *Maha Guru* (a novel) and a *History of a God*; 1811–

HACUSSER, L., historian. Wrote a *History of Germany*, from the death of Frederick the Great to the foundation of the Confederation; 1818– .

HAHNEMANN, p. 259, originator of *Homœopathy*. Wrote *Organon of the Art of Healing*; 1755-1843.

HALEM, G. A. von, historian. Wrote a *History of Oldenburg*, &c., also a popular drinking song, "Our life is the life of a Flower;" 1752-1819.

HARTMANN, J. M., orientalist; 1764-1817.

HARTMANN, Moritz, of Bohemia, poet, &c. Wrote a poem called "Spring." the "Cup and Sword," &c.; 1821–

HAUFF of Stuttgart, writer of tales. Wrote *Extracts from the Memoirs of Satan* (a book of wonderful fancy and full of scenes of real life); 1802-1827.

HAYDN, p. 261, musical composer. Wrote *Creation* and the *Seasons*; 1732-1809.

HEBEL, p. 305, popular poet; 1760-1826.

HEEREN, historian. Wrote *Ideas on the Politics and Commerce of the Ancients*; 1760-1842.

HEGEL, p. 257, philosopher. *Intuition* and *Philosophy of Contraries*; 1770-1831.

HEINE, p. 305, head of the Young Germany School. Wrote a host of popular songs, such as "Loreley," "The Fishermaiden," "The Grenadiers," "The Pilgrimage to Keevlar," and many others; 1800-1856.

HEINSE of Tübingen, poet of the "Fleshly School." Wrote *Ardinghello or the Fortunate Isles*; 1749-1803.

HERBST, p. 259, of Prussia, naturalist. Wrote on the *Crustacea* and *Insects*; 1743-1807.

HERDER, p. 249, called the "Fénelon of Germany," one of the regenerators of the language. Wrote *Outlines of the Philosophic History of Man*; and a book of songs called *Volks-lieder*; 1744-1813.

HERMES of Pomerania, novelist. Wrote *Travels of Sophie from Memel to Saxe*; 1738-1821.

HERMES, G., theologian, Wrote *Introduction to Christian-Catholic Theology*; 1775-1831.

HERSCHEL, Sir William, p. 259, astronomer. Discovered the planet *Uranus*; 1738-1822.

HEYNE, p. 262, the "king of critics"; 1729-1812.

HOFFMANN, p. 302, founder of the New School. Wrote the *Devil's Elixir*; 1776-1822.

HUMBOLDT, K. W., statesman and philologist; 1767-1835.

HUMBOLDT, p. 303, naturalist. Wrote *Cosmos*; 1769-1859.

HUMMEL, p. 261, musical composer; 1778-1837.

IFFLAND, actor and dramatic author; 1759-1814.

IMMERMANN, dramatic author; 1796-1840.

JACOBI, philosopher opposed to Kantism. Wrote *Idealism and Realism*, Editor of the *Iris* (journal); 1743-1819.

JOHN PAUL, *see* Richter.

KALKBRENNER, p. 261, musical composer; 1756-1806.

KANT, p. 256, philosopher. Wrote *Critique of Pure Reason* (Phenomena and Noumena, Objective and Subjective); 1724-1804.

KLAUBER, p. 260, of Augsburg, engraver; 1753-1817.

KINKEL, poet, &c. Wrote *Otto der Schutz*, *Nature and Man* (a song), &c.; 1815–

KLEIST, a man of great talent, lyric and dramatic poet. Wrote a descriptive poem called *Spring*; 1776-1811.

KLINGER, Frankfort, one of the Storm and Strain School. Wrote dramas and novels. His best novels are *Dr. Faust*, *Raphael of Aquilas*, and *Giafer the Barmecide*; 1753-1831.

KLOPSTOCK, p. 247, poet. Wrote *The Messiah*, an epic in fifteen books; 1708-1803.

KOPP. Wrote on *Palæography* and *Ancient Chirography*; 1762-1834.

KÖRNER, p. 305, "The Tyrtæus of Germany," dramatic and lyric poet. Wrote *Lyre and Sword Songs*. His "Battle Prayer," "Men and Knaves," "Song, Love, and Wine," are well known; 1791-1813.

There is another popular German poet called Kerner, who wrote the *Richest Prince*, the *Two Coffins*, the *Wanderer's Song*, &c.

KOTZEBUE, p. 251, dramatic poet; 1761-1819.

KRUMMACHER, p. 307, author of *Cornelius the Centurion*, and *Parables*; 1768-1845.

KRUMMACHER, F. W., p. 306, author of *Elijah the Tishbite*;

G. D. Krummacher, author of *Daily Manna*, p. 307.

KRUPP, discovered the method of manufacturing cast steel in large quantities. He employed in 1865 as many as 10,000 workmen. Maker of cannons; 1815–

KUHNE, of the Young Germany School. Wrote *Portraits and Silhouettes*, *Characters of Men and Women*, &c.; 1807–

LAFONTAINE, novelist. Wrote the *Man of Nature*; 1759-1831.

Lafontaine was the son of a French refugee. The great French fabulist, John Lafontaine, lived 1621–1695.

LAVATER, p. 259, conceived a facial exponent called *Physiognomy*; 1741-1801.

LIEBIG, p. 307, chemist. Wrote on *Agricultural Chemistry*, the *Chemistry of Food*, &c.; 1803-1873.

MEISSNER, historical novelist. Wrote *Alcibiadês*, *Masaniello*, *Bianca Capello*, &c.; 1703-1807.

MENDELSSOHN, Felix, musical composer. Wrote *Elijah*; 1809-1847.

MENZEL, Silesia, of the Young Germany School. Wrote *Streckverse*, *A History of Germany*, *Travels in Austria*, &c.; 1798-1855.

MESMER, p. 258, conceived the existence of a force called *Animal Magnetism*; *1734-1815*.

METTERNICH, p. 288, diplomatist (*Holy Alliance*); 1773-1859.

MEYERBEER, pp. 261, 307, musical composer. Wrote *Les Huguenots*, *Le Prophète*, &c.; 1794-1864.

MOMMSEN, historian. Wrote a *Roman History*, to the death of Cæsar; 1817–

MORGENBLATT of Stuttgart, poet of great fecundity; 1815–

MOSEN, poet and dramatic author; 1803–

MÜLLER, J., p. 302, called "The Thucydidês of Germany." Wrote a *History of the Swiss Confederation;* 1752-1809.

MÜLLER, K. O., classical scholar. Wrote a *History of Greek Literature*, a *Manual of the History of Ancient Art*, &c.; 1797-1841.

MÜLLER, W., poet. *Wandering*, and the *Coming of Spring*, are well-known; 1794-1827.

NEANDER, pp. 303, 396, leader of the Broad Church party. Wrote *Universal History of the Christian Religion and Church;* 1789-1850.

NEUKOMM, musical composer; 1778-1858.

NEUMANN, orientalist and historian. Wrote a history of the *Anglo-Chinese Wars*, a *History of the British Rule in Asia*, a *History of the United States of America*, &c.; 1798-1870.

NICOLAI of Berlin, editor of the *Literary Correspondent*, which had a considerable influence, and was written in excellent German; 1733-1811.

NIEBUHR, historian. Wrote a *Roman History*, in which he maintains that the stories about Romulus and the other kings of Rome are either allegories or fables; 1776-1831.

NOVALIS, p. 301, chief of the Romantic School of Germany. Wrote *Hymns of Night;* 1772-1801.

OLBERS, p. 260, of Bremen, astronomer. Discovered *Pallas* and *Vesta;* 1758-1840.

PALLAS, p. 259, of Berlin, naturalist. Wrote on *Zoophytes*, and *Observations on the form of Mountains;* 1741-1811.

PAULUS, p. 306, leader of the Rational School of Theology; 1761-1851.

PESTALOZZI, p. 259, educationist; 1744-1827.

PLATNER, p. 259, of Leipzig, "Nestor of German Philosophy." Wrote *Anthropology;* 1744-1818.

PLEYEL, p. 261, musical composer; 1757-1831.

PUTTER of Westphalia, publicist. Wrote *Institutions of the Laws of Germany*, *Manual of German History*, the *Development of the German Constitution;* 1725-1807.

RANKE, p. 303, historian. Wrote a *History of the Popes;* 1795-1872.

RAUMER, p. 303, historian. Wrote a *History of the House of Hohenstaufen;* 1781-

REINICK of Dantzic, painter and poet. Wrote *The German Artist's Book of Songs*, the *Singer and Artist;* the following are popular:—"A Curious History," "The Moondial," the "Double-song," "False Blue," "Under the Linden Trees," &c.; 1807.

RICHTER, p. 252 (called John Paul). Wrote *Wild Oats*, the *Titan or Age of Follies;* 1763-1825.

RITTER, geographer. He shows in a masterly way the influence of the internal forces of the earth on its exterior surface; 1779-1859.

RONTGEN, p. 260, ebenist; 1745-1807.

ROSENMULLER, J. G., theologian. Wrote in Latin a *History of Biblical Exegesis*; 1736-1815.

ROSENMULLER, anatomist; 1771-1820.

ROTTECK, historian. Wrote a *Universal History*; 1775-1840.

RÜCKERT, F., poet. Many of his songs have become national; for example, his "Evening-song," "Barbarossa," "Truth's Table-song," "The Artist and the Public" (a comic song about a harper who had no hands); 1788-1866.

RÜCKERT, L. J., theologian. Wrote *Christian Philosophy*, *Theology*, and several commentaries; 1797-1871.

SALLET, Frederick von. Wrote *epigrams*, *satires*, and *tales*; 1812-1843.

SCHELLING, p. 257, philosopher. Wrote *Philosophy of Identity*; 1770-1854.

SCHENKENDORF, one of the best lyric poets of the nineteenth century. Wrote the *Soldier's Morning Song* (capital); 1783-1817.

SCHILLER, p. 251, poet, dramatist, and historian. Wrote *William Tell*, &c.; "The Song of the Bell," (quite unrivalled), "Count Eberhard" (a war-song), the "Trooper's Song," "Punch" (the drink so called), "To Spring," "Hope," "The Diver," all well known and popular; also a *History of the Thirty-Years' War* in excellent German prose; 1759-1805.

SCHLEGEL, A. W., p. 252, poet. Translated *Shakespeare*, and has done it well; 1767-1845.

SCHLEIERMACHER, p. 306, head of the Evangelical School. Wrote *Brief Outlines of Theology*; 1768-1834.

SCHLOSSER, p. 303, historian. Wrote a *History of the Eighteenth and Nineteenth Centuries*; 1776-1861.

SCHNECKENBURGER, p. 305, author of the well-known song, "Who 'll Guard the Rhine?" 1815-1851.

SCHÖZER, historian. Wrote a *Universal History*, a *History of the North*, and *Russian Annals*; 1737-1809.

SCHUBERT, musical composer; 1797-1828.

SCHUMANN, musical composer; 1810-1856.

SENEFELDER, p. 260, of Prague, inventor of lithography. Wrote the *Art of Lithography*; 1771-1832.

SEUME, poet; 1763-1810.

SIMROCK, poet. Wrote *Poems*; the following are popular:—"The Nibelungen Hoard," "Beware of the Rhine;" 1802-

SPINDLER, novelist, once very popular; 1795-1855.

SPOHN, philologist; 1792-1824.

SPOHR, p. 261, musical composer. Wrote *Faust*, *The Crucifixion*, &c.; 1784-1859.

SPURZHEIM, p. 259, disciple of Gall, whose system of *phrenology* he popularised. Wrote *Anatomy of the Brain*; 1766-1833.

STEFFENS, historic novelist. Wrote his own *Biography*, in 10 vols.; 1773-1845.

STRAUSS, p. 306, leader of the Mythical School of Theology. Wrote a *Life of Jesus*, the *Christian Doctrines of Faith* (no better German prose exists); 1808-

THIERSCH, a disciple of Schelling; 1784-1860.

THÜMMEL, Leipzig, novelist. Wrote *Wanderings in the South Provinces of France*; 1738-1817.

TIECK, p. 302. Wrote *Phantasus* and *Popular Stories*; 1773-1853.

UHLAND, p. 304, head of the Suabian School of poets. He may be called the "Genre poet of Germany." Wrote the "Lad o' the Mountain," "Ergo bibāmus" (a capital drinking song), "The Hostess's Daughter," "The Peasant's Rule," "The Sunken Crown," "The White Hart," "Entertainment," "The Chapel," all well known; 1787-1862.

VAN DER VELDE, historical novelist. Wrote *Conquest of Mexico*, *Queen Christina and her Court*, *Lichtenstein* (one of the very best of German novels); 1779-1824.

VOGEL, Dr. Edward, p. 260, African explorer; 1829-1856.

VOGLER, p. 261, musician; 1749-1814.

VOSS, p. 251, poet and philologist. Translated into German verse *Homer*, *Hesiod*, and *Virgil*; 1751-1826.

WAGNER, p. 307, musical composer, 1813-

WAGNER, novelist. Wrote *Opinions of Wilibald on Human Life*; 1767-1812.

WAITZ, anthropologist. Wrote *Rudiments of Physiology*, and a *History of Schleswig Holstein*; 1821-1864.

WALDAU, novelist. Wrote *After Nature*, *Cordula*, &c.; 1822-1855.

WEBER, pp. 261, 307, musical composer. Author of *Der Freischütz*; 1786-1826.

WEISSE, dramatic author of the Second Silesian School. Wrote tragedies and comedies, operas and odes. "After the Harvest" is one of his poems; 1726-1804.

WEZEL, novelist. Wrote the *History of Tobias Knaut*; 1747-1819.

WIELAND, p. 249, poet. Wrote *Oberon*, and *Agathon* (a prose romance), 1733-1813.

ZELLER, p. 306, professor of theology at Tübingen. Wrote a *History of the Christian Church*; 1814-

ZSCHOKKA, historian, poet, and novelist. Wrote a *History of the Bavarian People*, a *History of the Swiss People*, a *Glance at Myself*, *Hours of Prayer*, &c.; 1774-1848.

HISTORY OF GERMANY.

DIVISION I.—PART I.

THE ROMANO-GERMAN PERIOD,

FROM THE CIMBRIAN WAR, B.C. 113, TO THE CONQUEST OF FRANCE BY CLOVIS, A.D. 486.

THE OVERTHROW OF THE CIMBRI AND TEUTONI.

B.C. 113–101.

IN the year B.C. 113, a people unknown to the Romans appeared in the passes of the Alps, and demanded a friendly alliance. They were the Cimbri, some three hundred thousand of whom, with their wives and children, had moved southwards, and were joined in their route by the Teutons, a tribe from the borders of the Baltic.

They took their way through Bohemia, Bavaria, and Switzerland; and at length the Italian Gauls implored the Romans to resist their further progress, "for they covered the face of the whole land, and did eat up every herb of the field, and all the fruit of the trees, so that there remained not any green thing throughout all the land on account of them."

The Romans, accordingly, sent Cneius Papirius Carbo, the consul, to drive them back or stamp them out. He tried, at first, to overreach them by treachery; but at the battle of Noreīa,* in the mountains of Styria, he was slain, and his whole army would have been cut to pieces had not a storm arisen to cover the fugitives (B.C. 113).

After this victory the combined hordes marched without resistance to the south of Gaul (*France*), and were joined by a multitude of Helvetians (*Swiss*) from the foot of the Alps. They then sent to Rome demanding sufficient territory to form a colony, and promising, in return, to aid the Romans in their wars. This request was, of course, refused, and they resolved to win by the sword what they could not otherwise obtain.

* Noreia (pronounced *Nō-re-ī'-ah*), now called Neumarkt, is in Styria. Styria is just below Vienna, and has Hungary to the east.

Army after army was sent against them, but army after army perished. All who resisted "were as the grass of the field, as the green herb, as the grass on the house-tops, as corn blasted before it be grown up."

THE SECOND GENERAL sent to oppose the barbarians was Junius Silānus, the consul; and a battle was fought in Transalpine Gaul; but the Romans were again discomfited (B.C. 109).

CASSIUS LONGI'NUS, whose province lay in Gallia Narbonensis,* next marched against them, but was totally routed at the lake Lemānus,† in Geneva. Longīnus was slain, and the remnant of his army was sent under the yoke‡ (B.C. 108).

AURELIUS SCAURUS, a consular legate, was the fourth opponent, but met with no better success. Being made prisoner, he was taken before the council of war, and questioned about the Romans, but would only answer that they were invincible. "How so?" cried Bajŏrix, the Cimbrian leader; "how can that be?" and, so saying, he cleft the legate's head in twain with his sword (B.C. 107).

THE FIFTH DEFEAT (B.C. 105).—The conquerors of the world were now seriously alarmed. They thought themselves invincible, but had been checked by a people whose very names, a few months ago, had been almost unknown to them. Resolved to retrieve their fame, they placed a large army under Marcus Mallĭus, and sent him to join Cæpio, the consul, whose legate, Scaurus, had been lately defeated and slain. A battle was fought in Gallia Narbonensis, but with the same result. In this disaster we are told that 80,000 Roman soldiers and 40,000 camp followers perished in the field. Mallĭus and his two sons were amongst the slain, but Cæpio escaped.

This battle was fought on Friday, Oct. 5th, B.C. 105. It was so disastrous to the Romans that it was marked in their calendar *nefastus* (unlucky). No law proceeding could be carried on, no popular assembly held, no important enterprise could be undertaken, on such a day.

It is said that Cæpio, on his march, stole from the temple of Tolōsa (*Toulouse*) the gold and silver deposited there, part of it being the booty taken by the Brennus of the Gauls from Rome. The subsequent defeat of the consul was regarded as a Divine punishment of this sacrilegious act, and hence arose the proverbial phrase, *Aurum Tolosānum habet* (He has got the gold of Tolōsa), meaning that "his ill-gains will never prosper."

Ten years after his defeat Cæpio was brought to trial by the tribune for his conduct in this battle, and was thrown into prison. Some say he died there; but others affirm that he made his escape, and lived in exile at Smyrna.

The conquerors, instead of marching at once to Italy, and availing themselves of the *Cimbrian panic*, made their way

* GALLIA NARBONENSIS contains Languedoc, Provence, Dauphiné, and Savoy.

† LAKE LEMANUS, now called "The Lake of Geneva" or "Lausanne."

‡ The yoke consisted of an arch made with three spears. A conquered army was made to lay down their arms and march through this arch in token of subjugation (*sub jugō*, under the yoke).

along the south of France, and penetrated into Spain, leaving the Romans to repair their losses and recover their self-confidence.

MARIUS (B.C. 104–101).—But one man now remained in whom the Romans could confide, and that was Caius Marĭus, the conqueror of Jugurtha. He was a plain, bluff soldier, of mean birth, and very unpopular with the "upper ten." He set at defiance their conventional ways, paid no respect to time-honoured customs, and was little practised in "the soft phrase of peace;" but he was a good soldier, and the senate knew it.

He it was who was now charged to make preparations to meet these locusts from the north, which covered the face of southern France, and licked up those who were sent against them, "as the ox licketh up the grass of the field." Accordingly he crossed the Alps, reached the borders of the Rhone, and encamped there to drill his men, accustom them to the harsh gutturals of the foe, and make them familiar with their rude habits and uncivilised ways. He taught them to meet stragglers and foraging parties; and by frequent encounters they soon learned that their rivals were not gods, but men—and men far inferior to themselves in all the arts of civilisation.

The impetuous Teutons, who thought Marĭus would attack them at once, set down his delay to fear. One day a giant of a fellow, coming to the Roman ramparts, challenged the General to single combat; but the witty Roman sent him a halter, with this message:—"If the barbarian is tired of life, Marĭus sends him a rope by which he can hang himself."

¶ Soon as the forces returned from Spain, the barbarians divided themselves into two parts. The Cimbri advanced along the Rhine as far as the Tyrol, and the Teutons remained behind to oppose Marĭus.

It was six days ere the Cimbrians had all defiled past the Roman encampment, and as they passed they jeeringly asked the sentinels if they could take for them any message to their wives or sweethearts in Rome.

Time rolled on. It was eleven years since the overthrow of Carbo, and three since Marĭus had received his commission from the senate. A squabble now brought things to a head. Some camp followers, who had gone to the Rhone to fetch water, encountered a party of bathers in the river. A contest arose. The noise of the brawl soon spread, and a serious *melée* ensued. The Teutons were driven to their chariots, and there the fighting was renewed; but what added to the hubbub was a furious on-

slaught of the Teuton women, who had armed themselves with swords and axes. Night put an end to the fray; but it was a night of terror to the Romans, who every moment expected their camp would be stormed. The uproar in the Teuton quarters was something frightful. There were howlings for the dead, groans from the wounded and dying, the bellowing of oxen, the bleating of sheep, and the fierce snortings of terrified horses, reverberated by the river on one side and the forest on the other. It was a night to be remembered by the Roman encampment.

The Teutons Overthrown (July, B.C. 101).—Day broke, and no attack had been made; but Marĭus, convinced he could no longer defer the struggle, gave orders to prepare for battle. His infantry was drawn up before the camp, his cavalry was dispatched to the plain; Marcellus, the second in command, with 3000 men, was sent to occupy a hill in the enemy's rear, where he was to lie in ambush till the fight had begun.

When the Teutons saw the Romans arrayed for battle, they were wild with delight. They thought of Carbo and Silānus, of Longīnus and Scaurus, of Cæpio and Mallĭus, and felt sure that Marĭus and his army would add to their triumphs. Without waiting to be attacked, they rushed on the foe, who occupied the higher ground. The Romans received them without flinching. The Teutons fell back, and at this moment Marcellus, having burst from ambush, attacked them in the rear. Pressed on all sides, the barbarians were panic-struck, and betook themselves to flight.

The game was over. The flight became a rout; the rout, a run for life. The Romans followed. No quarter was given, no mercy shown. "Then were the horsehoofs broken by means of the pransings, the pransings of the mighty ones." Death was the reaper; and his harvest, man. It is said that 100,000 Teutons fell by the sword in this field. It was a terrible carnage, a butchery, the carnival of vengeance, a hecatomb to the spirits of the dead. Teutŏbod, the general of the Teutons, escaped to the mountains, but, being taken captive, was reserved to grace the triumph of the conqueror.

This great battle was fought at Aix, in Provence, in the year B.C. 102, just eleven years after the defeat of Corbo at Noreĭa [*Nō-re-ī'-ah*]. It is said that the people of Marseilles employed the bones of the slain to make fences for their vineyards, and called the field where the battle was fought "The Putrid Plain."

§ The joy of Marĭus at this most splendid victory was dashed

by a message from the consul Catŭlus, announcing his retreat before the Cimbri in the north of Italy, and praying Marĭus to come to his relief with as little delay as possible.

Again the Cimbri lost their opportunity; for, instead of marching direct to Rome after the repulse of Catŭlus, they remained in the pleasant land, enjoying its novelty, and indulging in its luxuries. As Capŭa was the downfall of Hannibal, the Adĭgê was the Capŭa of the Cimbri.

Having made good his retreat to the river Po, Catŭlus awaited the coming of Marĭus with his victorious army; and then both consuls prepared to meet the invaders.

The Cimbri Overthrown (Aug., B.C. 101).—The Cimbri, who had not heard of the annihilation of the Teutons, now made overtures of peace, only stipulating that land should be assigned them in Italy. "By all means," replied Marĭus, in the same bantering spirit with which he had answered the Teuton; "just land enough to bury you all."

The Cimbrian delegates, indignant at this insolence, threatened to make him rue it as soon as the Teutons had crossed the Alps. "Cross the Alps!" cried Marĭus; "why, they crossed the Styx a month ago, and are waiting for you to join them." So saying, he brought forth Teutŏbod and other captives in chains, to assure the deputation of the total overthrow of their allies.

Bajŏrix, the Cimbrian leader, now went in person to the Roman prætorium to ask Marĭus about the coming battle, leaving to him the choice of position. "Very good!" said Marĭus; "we Romans are not wont to announce beforehand our plan and place of attack, but for once I'll break a custom. Look out for us three days hence on the plain between Vercelli and Varēsa."*

§ At dawn on the third day the Cimbrian army was drawn up; the infantry in a solid square, and the 15,000 horsemen on the right wing. It was the intention of Bajŏrix to entrap the Romans, if possible, between this Scylla and Charybdis of horse and foot.

In the meantime the two consuls, having vowed a sacrifice to the gods if they prevailed, awaited the announcement of the augurs. "The entrails are favourable," said the priests. "Well, then," cried Marĭus, in a voice of thunder, to be heard by the soldiers, "the victory is our own!"

It was August. The hot sun of the south was terrible to the Cimbri, and the dust suffocating. These wanderers from the north loved the cold, and could wallow naked in December's

* "Vercelli and Varēsa." Vercelli is in Piedmont on the river Sesia, Varēsa or Varese is in Lombardy, south of the Lago Maggiore. The battle took place between Como and Magenta, on a plain then called the Campi Raudii.

snow with real pleasure; but the hot Italian sun was new to them, and the sweat poured from them like water.

The fight soon came to close quarters. Here the short Roman sword proved of great service, and Marĭus had armed his men with a hooked lance with which to pull away the leather bucklers of the foe, leaving their bodies defenceless and exposed. To make a long story short, the Cimbri were thoroughly defeated, and the bravest left dead upon the field.

When the victorious Romans reached the baggage wagons of the foe the scene was heart-rending indeed. There were the women, in their black dresses, beating the fugitives to renewed resistance. Some were placing their children under chariot-wheels, or the hoofs of horses, to be crushed or trampled to death. Many were killing themselves to escape captivity. Some were braving the foe that they might meet with death at their hands. Death in any form was welcomed. Still some 60,000 were made prisoners. This was the Cimbrian war, and thus are we introduced to the Teutons, or ancient stock of the great German race.

Marĭus was received at Rome with unprecedented honours. He was hailed as the "Saviour of the state." His name was coupled with the gods, and he received the distinctive appellation of the "Third Founder," or "Third Romulus," Camillus being the second.

At a future period the young Cimbrian captives joined Spartăcus, who for two years held the Romans at bay, and laid Italy waste from the foot of the Alps to the southernmost corner of the peninsula (B.C. 73–71).

THE ANCIENT GERMANS.

ARYAN STOCK.

Eastern Branch.		*Western Branch.*
PERSIANS. HINDUS.	*First Swarm.*	CELTIC. In Greece, Italy, Spain, France, the British Isles, &c. (*Breton, Welsh, and Irish are Celtic dialects.*)
	Second Swarm.	TEUTONIC. In Germany. Spreading into Denmark, Sweden, and Norway, Thence crossing over into England.
	Third Swarm.	SLAVONIC. In Poland, Russia, and Bohemia.

The nations of the world belong to three primitive stocks—the Semitic, Turanian, and Aryan. The *Semitic* nations are the Hebrews, Arabians, and Phœnicians. The *Turanian* the Chinese, Tartars or Moguls, and Turks. The *Aryan* the Persians, Hindûs,

and Europeans, with the exceptions of the Basques, the Hungarians, and the Finns.

The first flight from the Aryan hive was the Celtic. It settled in Greece, and spread into Italy, Spain, France, and the British Isles. Many years afterwards came the Teutonic swarms which colonised Germany, and, spreading into Spain and France, became the dominant power. A part of this great colony, settled in Denmark, Sweden, and Norway, crossing over to England, drove the Celtic inhabitants into Cornwall and Wales. Welsh and Irish are remnants of the old Celtic language, but English is Teutonic. The third swarm from the Aryan hive was the Slavonic, which settled in Bohemia, Poland, and Russia. Hungary alone remains to be accounted for. It was peopled by Celts and Teutons, no doubt, but some of the Turanian stock contrived to settle themselves there; and, as the Saxons in England pushed out the Celts, so these Turanians drove out the Teutons from Hungary, or compelled them to submit. Even to the present day the best blood of Hungary is derived from the Turanian and not from the Teutonic or German race.

THE ETYMOLOGY of the word Germany is uncertain. Probably it is *Ger-man'*, meaning war-men. The Germans call themselves "Deutsch-en" [*Doitch-'n*], their language "Deutsch-e," and their country "Deutsch-land." We still call a part of the same great family the "Dutch;" and German clocks, chiefly made in the Black Forest, we call *Dutch clocks.**

"Deutsch-en" is manifestly the same as "Teut-on," with the initial letter flattened into *D*, and "Teut" means *a multitude.*† It was the Romans who called the people "Germans," and their country "Germany."‡

The French call them "Alle-mands" (two syl.) and their country "Alle-magne," from a confederacy of sundry tribes called the "Al-e-man-ni," meaning *all-men.*

¶ **The Germans** are described by the Romans as men of large stature, approaching to six feet in height, with broad shoulders, sinewy limbs, and great bodily strength. Their com-

* As many as 180,000 of these clocks have been exported from the Black Forest in a single year, but the trade is now almost superseded by the American clocks. Shakespeare speaks of the Dutch clocks, and calls them German—

"like a German clock,
Still a-repairing; ever out of frame;
And never going right."

"*Love's Labour Lost,*" Act iii., sc. 1.

† Some derive Teuton from "Teut," the German Jupiter, making the people the "offspring of the god Teut"; and it is somewhat remarkable that the son of Teut was named "Man."

‡ In 1547 a tablet, dated B.C. 222, was discovered, recording the victories of the consul Marcellus over Veridomar, "general of the Gauls and Germans." So that the people were known to the Romans, at least a century before the Cimbrian War.

plexion was fair, their eyes blue, their hair in childhood of a bright golden colour, but in manhood it was long and red, frequently dyed with woad, and twisted into a war-knot on the top of the head.

The children wore no clothing, and the men only a loose frock or skin of some wild beast, bound at the waist by a belt. Men, women, and children bathed daily in cold water all the year round, were remarkably healthy, and free from bodily infirmities.

Their chief defensive weapon was a long iron-pointed spear, thrust at the enemy in close combat, but hurled at him when at a distance.

They did not live, or even sleep, in houses, although, without doubt, they had huts made of rough timber and thatched with straw. Several of these huts often stood in the same neighbourhood, but, as a rule, they hated the confinement of house and home, and much preferred the wild lawless liberty of a squatter.

The men found their chief delight in the perils and excitement of war; in peace their favourite pastime was drinking beer, and their carousals not unfrequently ended in a fray.

The German women were held in very high honour. Their chastity was without reproach. They accompanied their husbands to battle, to cheer them with their presence, and sometimes to incite them by their example.

Both sexes were equally distinguished for their love of liberty, and many a woman would kill both herself and her children rather than fall into the power of a conqueror.

Every ancient German tribe was divided into four classes: the nobles, the freemen, the vassals, and the slaves. The vassals were slaves who had obtained their freedom, and either waited on their lord, or held lands under him for service definitely prescribed.

They were democratic in their Government. All questions of peace and war, and all things relating to the general interests of a tribe were decided in a popular assembly, where every freeman had a voice. In these assemblies the king of the tribe was elected from among the nobles, but he acted as chief magistrate only in times of peace; immediately war broke out some well tried warrior was raised on the shoulders of his followers, as leader, amid wild battle cries, and the clash of spear and shield.

THE RELIGION of the ancient Germans was extremely simple. They believed in a single supreme deity, called All-vater or All-father, too sublime for temples made with hands; but at

stated times they went to some sacred grove, with feet bound together, in token of submission. Subsequently this simplicity of religion was mixed with Celtic and Roman superstitions, when sun, moon, and stars were held in divine honour, and *Woden* or *Odin* was the omnipotent of Valhalla.

Their other chief deities, after their migration southwards, were Isis, supposed to be *Fried*, the wife of Odin; *Nerthus* or *Hertha*, the mother of the gods; Mars or *Tue*, the god of battles; and Jupiter, supposed to be *Thor*, the god of thunder.

Originally they had no priests, but as their gods and goddesses increased they required both men and women ministers. Some of these latter, as Velĕda, for example, have become famous in story for "prophetic powers."

Velĕda was a prophetess of the Bructĕri, a tribe which occupied both sides of the river now called Ems. She induced Civīlis, the Hannibal of Batavia, to revolt from the Romans, but, notwithstanding the prophetic promise, the struggle was not successful. (Tacitus, *Germania*, 33.)

ARIOVISTUS.

B.C. 58.

About half-a-century after the Cimbrian War we come to the next passage of arms between the Germans and the Romans. The former led by Ariovist, and the latter by Julius Cæsar. This contest was not provoked, like the former, by an invasion of Roman territory, but was the outcome of German and Roman interference in the affairs of Gaul (*France*).

In that part of Gaul, afterwards called Burgundy, were two neighbouring tribes, the Sequăni and the Ed'ui, who were for ever at war with each other. The former, being unable to hold their own, applied to the Germans for aid, and an army was sent into "Upper Burgundy," under the conduct of Ariovist. The Edŭi, on the other hand, applied to Rome, and the Senate sent Julius Cæsar to their defence. Thus we have, on one side, the Sequani of Gaul supported by the Germans under Ariovist; and the Edui of Gaul, on the other, supported by the Romans, under the first Cæsar.

When Cæsar reached the Eduan territory, he sent heralds to the German army-chief demanding a conference, but Ariovist replied: "If I want Cæsar, I will go to Cæsar; and if Cæsar wants me he must come to me." To this Cæsar sent word back, as the Romans had taken the Edui under their protection, the enemy of the one would be accounted the enemy of the other

also; and, unless the Germans wished to declare war with Rome, they must withdraw beyond the Rhine, and give hostages not to cross it again. To this Ariovist made answer: "No one has ever attacked the Germans with impunity, and if Cæsar attempts it, he will find to his cost that they can endure 'the grappling vigour and rough frown of war.' They are inured to fatigue from infancy, and never sleep under the cover of a roof."

A quarrel deliberately sought is not likely to be laid by a war of words, the intention of which is only to find a pretext for open hostility. Cæsar never wished nor intended peace, and at once put his army in motion. Ariovist did the same, and made choice of a most excellent position. Cæsar tried to force him to a general engagement, but this for a time he carefully avoided.

At length the die was cast. The baggage and the women were sent to the rear, and the order of attack was given. For a time the fury of both sides was equal. The Roman left wing gave way, but their right wing drove back the Germans. As the Romans were under better control they quickly rallied, but the repulse of the Germans produced confusion, confusion terror, and terror flight. The Roman cavalry pursued the fugitives. It was a "save himself who can," and the carnage was dreadful.

Among the German captives was one of the daughters of Ariovist, the other lay dead among the slain. As for the army-chief, his office only continued during actual war, and all we further know of him is that he and his two wives escaped, carrying their lives in their hands.

"Ariovist" is probably not a proper name at all. It is evidently compounded of two German words, *heer fürst* (army-chief).

GERMANS ENROLLED IN THE ROMAN ARMY.

To B.C. 48.

After the overthrow of Ariovist, Cæsar occupied himself in the subjugation of Gaul; but he twice crossed the Rhine with a view of attacking the Suevi. He found it impossible to dislodge them from their fastnesses, but he succeeded in inducing many of them to join his army; for the excitement of war was their delight. It was to them, as Shakespeare says, "a sprightly waking, audible, and full of vent."

In the contest which Cæsar afterwards carried on against Pompey, these red-haired mercenaries formed the sinews of his strength. The army of Pompey was composed, for the most part, of Roman cavaliers, proud of their "blue blood," and vain

of their personal appearance. Cæsar opposed to these trim soldiers his burly Germans, and at the battle of Pharsālia (B.C. 48) told them to strike "at the face of the foe," knowing well that those Roman dandies dreaded a scarred face more than they feared death. "Aim at the face, soldiers!" cried Cæsar; and his rough mercenaries played such havoc with the curled and scented exquisites, that Cæsar's victory was complete.

From that day forth the Germans formed the best part of the Roman army, and during the empire were selected for the imperial guard.

WARS WITH THE ROMANS.

FROM B.C. 12 TO A.D. 486.

DRUSUS (B.C. 12–9).—Nothing of any moment is known of the Germans after the overthrow of Ariovist till we come to the four expeditions of Drusus, son of Tiberius Claudius Nero, and younger brother of Tiberius, the future emperor of Rome.

This favourite of Augustus built some forty fortresses on the banks of the Rhine, and in his four expeditions advanced as far as the river Elbê, sweeping everything before him.

It is said he was about to cross the river when he was accosted by an apparition. It was a woman of gigantic stature, who said to him, in the Latin tongue, "Insatiable Drusus, whither goest thou? The Fates have decreed thus far, but no further shalt thou go. Thy work is done, and thy life hastens to its close." Who this woman was nobody knows; but it is quite certain that the young soldier, then in the thirty-first year of his age, returned to the Rhine, fell from his horse, fractured his leg, and died within a few weeks.

TIBERIUS (B.C. 9–8).—The German war was then committed to Tiberius, the elder brother of Drusus, whose policy was craft. He was no hunter, like Nimrod, but a fisher who caught his prey by guile.

This adopted son of Augustus, who succeeded to the imperial purple, gave out that he wished to establish an abiding peace; but when the German magnates arrived he made them all prisoners, and then marched against the people, who were as sheep having no shepherd. No resistance was offered, for there was no one to organize it; so 40,000, being made captives, were sent in exile to Gaul (*France*), which at that time was a Roman province.

VARUS AND HERMANN* (A.D. 6).—For a time all went smoothly. Several German tribes became voluntary allies of Rome, and it seemed not unlikely that all Fatherland would ere long become a Roman province; but in A.D. 6, Quintilius Varus was sent over as the Roman governor. He had previously been Governor of Syria. "When he went thither the province was rich, and Varus poor; but when he left, the province was poor, and Varus rich."

He thought to ride rough-shod over the Germans as he had ridden over the Syrians; and proceeded to plunder them, to treat them with contumely, to claim the right of life and death even over the free men, and to abolish their language. All public trials were carried on in Latin; all edicts were published in the same tongue. Latin was the language of the governor's court, and the only one listened to. Lictors were introduced, and evil-doers were subjected to corporal punishment.

Varus wholly mistook the character of the people he came to rule. He had been accustomed to the debased natives of Syria, where courage in man, and virtue in woman, were unknown, and never gave it a thought that the sons of Germany were high-minded, and her daughters pure in spirit. The Roman soldiery might with impunity violate the domestic shrines of the Syrians, but any attempt of the kind in Germany would most certainly be resented by revolt.

And so it was. The Germans were indignant beyond measure. When matters come to a climax, a leader is never long wanting. There was, on each side of the river Weser, a large German tribe called the Cherusci. The son of their chief was named Hermann, who had been educated at Rome, and had been made both a Roman citizen and a Roman knignt.

This young prince saw the yoke put upon his fellow-countrymen, and resolved to cast it off. He spoke in secret to the chiefs of several tribes, and found them more than willing to support him. The heart of the people was, in fact, as the heart of one man; but to declare open war against Rome would have been madness. Varus had three legions under him, 1000 Roman horse, and a large army of allies. A line of forts had been extended all along the south of Germany and eastward from the Rhine to the Elbe. It was needful, therefore, to catch the governor by guile in order to insure success. So the confederates frequented the head-quarters of Varus, retained their posts in his army, and continued to flatter him to the top of his bent.

When Hermann was ready, he gave notice of a revolt in the

* The Latin form of this name is Arminius.

German tribes in what is now called Oldenburg, between the Weser and the Ems. Varus resolved to stamp it out at once, set his army in motion, and marched to Lippê.

Turn now to a map of Germany. Lat. 52° and Long. 8° will direct the eye to a range of hills called the Wald, or the Teutoberger Wald, a little to the west of the river. This Wald is a table-land intersected with deep valleys, surrounded by steep mountains and rocks. All the valleys are traversed by rapid streams, and the high grounds are covered with forests of oaks. This is the district into which Varus was allured, and the names of several places still bear testimony to the disaster which awaited him. One is named "The Field of Victory;" another, "Bone Lane;" a third, "Bone Brook;" and a fourth, "The Cauldron of Slaughter."

It was the middle of September, and the season had been an unusually wet one, so that the ground was sodden and slippery; but Varus, little dreaming of danger, led his legions into the very midst of the wood. The thunder roared, the lightning flashed, down came the rain in torrents. The forest oaks howled with the most weird noises. No order was preserved, nor indeed could be. Here struggled the heavy baggage-wagons as best they might; there trudged the weary soldiers, regardless of rank or discipline; the women were faint with fatigue, draggled with mire, and not a little alarmed at the strange noises. Evidently "they fought from heaven:" the stars in their courses fought against Varus. Night came on. The worn-out soldiers had still to throw up fortifications for the night. With a wild, unearthly yell, echoed from every part of the forest, the Germans rushed upon the foe, and all the Germans in the Roman army deserted. So sudden the attack, so unearthly the noises, so lurid the heavens above, so dismal the ground beneath, so numerous the deserters, that no spirit was left in the legions, who fell like sheep. Varus threw himself on his sword. Most of his high officers did the same. Resistance was in vain; down dropped their idle weapons. "Exhausted, spiritless, afflicted," fell the foe. It was not a victory, it was a massacre—a destruction root and branch. Not that every man was put to the sword, but that what remained was only as "the shaking of an olive-tree, as the gleaning of grapes when the vintage is done."

Some of the survivors were reserved for sacrifice, more for menials and slaves; so that here and there long after might be seen amidst the German tribes some Roman senator guiding a yoke of oxen, or some of the bluest blood of Rome tending the swine or watching the sheep of a German peasant.

To this victory in the Teutoberg forest the Germans owe their liberty and even their separate existence. If Varus had subjugated the Germans, the whole history of Europe would have been changed, and even England itself would not have been the Saxon England it now is. Never was battle more important. Never was victory more pregnant with events. From that moment Germany had a separate existence. The Roman garrisons were cut off, and the German soil was freed from the oppressor.

When Augustus heard of the disaster he was like a man beside himself. For many a day he neither shaved his beard nor trimmed his hair, but was for ever pacing up and down exclaiming, "O Varus, Varus, give me back my legions! O Varus, Varus, my legions, my legions! Who will restore my legions?" He seemed to expect a general revolt. In his frenzy he banished from the empire every German, for perhaps Hermann was marching to Rome with his victorious army; but, most wisely, the young prince made no attempt to pursue his conquests beyond the fatherland.

The blow was never forgotten. The Romans abandoned Germany for ever, and the Rhine was the acknowledged boundary of the two nations. It was so, at any rate, till the fifth century, when the Germans became the assailants, and carved old Rome, with its numerous provinces, into the kingdoms of modern Europe.

In this very same spot, in 1568, Prince Louis of Nassau overthrew the Spanish army commanded by Aremberg, who had been sent thither by the Duke of Alva. Aremberg fell covered with wounds, and all his army perished. Motley says, "The wrath of the duke was even greater than his surprise. Like Augustus, he called in vain on the dead commander for his legions, but prepared himself to inflict a terrible retribution."—"Dutch Republic," Pt. III., p. 2.

GERMANICUS AND HERMANN (A.D. 14–16).—After the overthrow of Varus the Romans made no further effort, during the lifetime of Augustus, to reduce the Germans to subjection; but at the death of that emperor (A.D. 14) a general revolt in the Roman army took place. The young soldiers struck for an increase of pay, and the veterans demanded their discharge.

Germanĭcus, the son of Drusus, had at the time the command of the legions, and, as much to divert their minds as anything else, led them into Germany.

He made three expeditions into that country, in which invasions he was opposed by Hermann; and although, without doubt, he achieved a certain degree of success, he was compelled after each campaign to withdraw to the banks of the Rhine.

These victories are greatly lauded by Roman historians; but as

they were wholly without any influence on the history of the people, they need no further mention.

For some unknown reason the Emperor Tiberius recalled his nephew from Germany, and three years afterwards he died, probably from poison, in the thirty-fourth year of his age (A.D. 19).

MARBOD AND HERMANN (A.D. 19–21).—Hermann being delivered from all fear of the Romans, grew jealous of a native chief, named Marbod, who had established a large and flourishing kingdom in Bohemia.

This Marbod had been sent in boyhood to Rome with other hostages, and by his muscular limbs, his noble bearing, and proud spirit, had attracted the attention of Augustus. On his return to Germany, he gathered round him a large number of restless spirits, and formed a settlement in the mountainous districts of Bohemia. This settlement he organized on the Roman model, called his country Marcomania, or "border-land," and had for his capital a town where now stands the city of Prague. His army consisted of 70,000 foot and 4000 horse, which he kept in good training by constant inroads on neighbouring tribes.

Marbod had taken no part in the late struggle, and Hermann resolved to attach the new kingdom to his own dominions. Accordingly, he made war on Marbod, and so utterly defeated him that his kingdom was broken up, and he himself sought refuge in Rome (A.D. 19).*

Hermann did not long survive, being murdered, at the age of thirty-seven, probably by his uncle and father-in-law, out of jealousy of his renown (A.D. 21). This German Cid† was undoubtedly the greatest hero of the period, and, as the liberator of his country, long lived in the national ballads and historic lays.

THE GOTHS AND HUNS.

A.D. 250–480.

It would be tedious and profitless to dwell on the other struggles of the Germans and Romans; suffice it to say the former from year to year grew stronger and stronger, and the latter weaker and more weak, till at length the Goths broke up their empire, and changed the whole face of Europe.

The Goths were a part of the great Teutonic swarm, at one

* He passed the rest of his life an exile in Ravenna, and died at the age of fifty-three (A.D. 35).

† The Cid was the King Arthur of Spanish romance—half historic and half legendary. Poets and romancers chose these names for their heroes, to give an air of probability to the achievements related in their books.

time dispersed about the southern and eastern shores of the Baltic, but afterwards settled on the coast of the Black Sea, where, in the middle of the third century, they split into two parts. Those who remained in the eastern parts of Europe were called the Eastern, or Ostro, Goths; and those that journeyed westwards, the Western, or Visi, Goths.

Some of the latter, in A.D. 250, invaded Gaul, and made themselves masters of that Roman province.*

The Huns.—Scarcely had the Goths separated, when a new element of disturbance was introduced by an inroad of Huns. They had overrun China, but, being driven from the Celestial Empire by Vou-ti,† many left the steppes of Tartary and made their way to the Caspian Sea. A part crossing the Caucasus came into collision with the Eastern Goths (A.D. 375).

They are described by Greek and Roman authors as hideously ugly—more like gorillas than men. With broad shoulders, short thick necks, flat noses, small black eyes deeply sunk in the head, no beard, and very little hair. They were filthy in person, repulsive in habits, and savage to the last degree; but they were undoubtedly warlike, admirable horsemen, and capable of enduring almost any amount of privation and fatigue.

Under Attila these Huns devastated Italy; but soon after the death of that chief they gradually fade away, being probably absorbed in other races possessed of more force of character (A.D. 453).

THE CONVERSION OF THE GERMANS.

A.D. 250–755.

From the time of Tiberius to that of Charlemagne the political history of the Germans is almost a blank; but during this period many petty states were formed, each governed by its own chief, and, what is of far more importance, Christianity was introduced into the country.

By the middle of the third century the doctrine of the Cross had made considerable way in France, and in those parts of Germany which lay nearest to France and Rome. Cologne, Treves, and Mentz ‡ were the first places in Germany which had Christian Churches.

* These Visi-Goths were called "Franks," from the *franciska*, or battle-axe, which they used. It resembled the *lochāber-axe*, and consisted of a handle three feet long with a small axe-head and a spur behind. The Frankish confederation contained these seven tribes:—The Chauci, Sicambri, Attuari, Bructĕri, Chamavi, Catti, and Salii or Cherusci.

† Called, in their own tongue, "Hiong-nu."

‡ Cologne, the French form of Cōln, or Koln.
Treves, the English form of Trier, in Prussia; in French *Trèves;* Lat. *Treviri.*
Mentz, the English form of Mainz [*Mȳnce*]; in French *Mayence.*

About the same time the Goths who had settled in Thrace became converts. In some of their incursions into Asia Minor christian captives had fallen into their hands, and these captives taught them "the power and the wisdom of God."

Not long after, Ulfilas, called the "Apostle of the Goths," was appointed their first bishop (348–388). He was a man of great talent, and succeeded in civilising these barbarians, insomuch that they became the most polished and enlightened of all the Teuton tribes. He even translated the Scriptures into the Gothic tongue, and one copy at least of his four Gospels is still extant.

Somewhat later the doctrine of the Cross was introduced into other parts of Germany, chiefly by English and Irish missionaries.

Columban, an Irish monk, in the sixth century evangelized the Bavarians (then called Boii) and other German nations.

Gall, one of his companions, laboured with equal zeal in the parts about Zürich and Constance. A monastery near the latter lake still exists called by his name.

Kilian, another Irishman, carried to Würtzburg the tidings of salvation, and was murdered (689) by Geilăna, a woman living with duke Gosbert. She was his brother's wife; and as John the Baptist reproved Herod for living with Herodias, so Kilian reproved Gosbert for living with Geilăna, and the vengeance of a wicked woman was the death of both.

Willibrod, of Northumberland, towards the close of the same century, preached in Holland the christian faith, and was created the first bishop of Utrecht (A.D. 693).

Disen, an Irish monk, about the same time laboured in the neighbourhood of Mentz with extraordinary success.

In the same century Rupert, or Robert, was invited over by the duke of Bavaria to come and instruct his subjects more perfectly. His preaching was with great power, and he was made the first bishop of Salzburg. This zealous prelate was succeeded by an Irishman, who took the name of Virgil, a prelate of wonderful modesty and humbleness of mind. He died A.D. 781.

But by far the foremost man of all was Winfrid, a native of Crediton, in Devonshire, a monk of the Benedictine order. At an early age he went to Utrecht "to water where Willibrod had planted." Afterwards he passed into Bavaria; then carried the glad tidings into what is now called Saxony; then, returning to Holland, met Willibrod, the aged missionary, in co-operation with whom he built several churches, schools, and religious houses.

In 723, Pope Gregory II. consecrated the English monk "Bishop of the New German Churches," changing his name to Boniface,

the "Well-doer;" and, ten years later, Gregory III. made him Archbishop of Mentz. It was Boniface who established the bishoprics of Ratisbon, Passau, and Würtzburg in Bavaria, Erfurt in Saxony, and two or three other sees.

After labouring for above forty years in the conversion of the Germans, he was murdered near Utrecht, in Holland, in the seventy-fifth year of his age, and was buried in Hessen-Cassel, in the abbey of Fulda, which he had founded. Unquestionably he was one of the greatest missionaries that ever lived, and well deserves to be called the "Apostle of the Germans" (680–755).

It was an age of missionary enterprise, and the self-devotion, piety, and zeal, of these heroic Christians is the only gleam of sunshine in the dark picture of the times. Sad is it to think how soon their successors dishonoured the holy work and word by their riotous living, gross worldliness, and utter ignorance of the very first principles of Gospel truth.

DIVISION I.—PART II.

CHARLEMAGNE, OR KARL THE GREAT.

BORN A.D. 742.

King of the Franks 46 Years, A.D. 768–814. Emperor of the West 14 Years, A.D. 800–814.

Contemporary with the Heptarchy.

Father, Pepin le Bref. *Mother*, Bertrada or Bertha. *Sister*, Gisla. *Brothers*, Karloman and Grifon.

Wives, (1) Desiderata, daughter of Desiderius king of Lombardy; divorced. (2) Hildegarde, daughter of Godfrey duke of Suabia, and the mother of six children. (3) Fastrade, the cause of all the few acts of cruelty which disfigure this reign. She was the daughter of Rodolf the Saxon, and mother of two daughters. The following six are also called wives:—Hamiltrude, a poor Frank who bore him many children; Luitgarde, a German; Maltegarde; Gersuinde, the Saxon; Regina; and Adalinda.

Issue, by Hildegarde: Karl, Pepin, and Ludwig; Rotrude, Bertha, and Gisla. By Fastrade: two daughters. By other women: four sons and two daughters. In all, seven sons and seven daughters.

Palaces, Aix-la-Chapelle; Ingelheim in Hessen-Darmstadt; and Nimeguen on the Waal.

Buried in the great church of Aix-la-Chapelle.

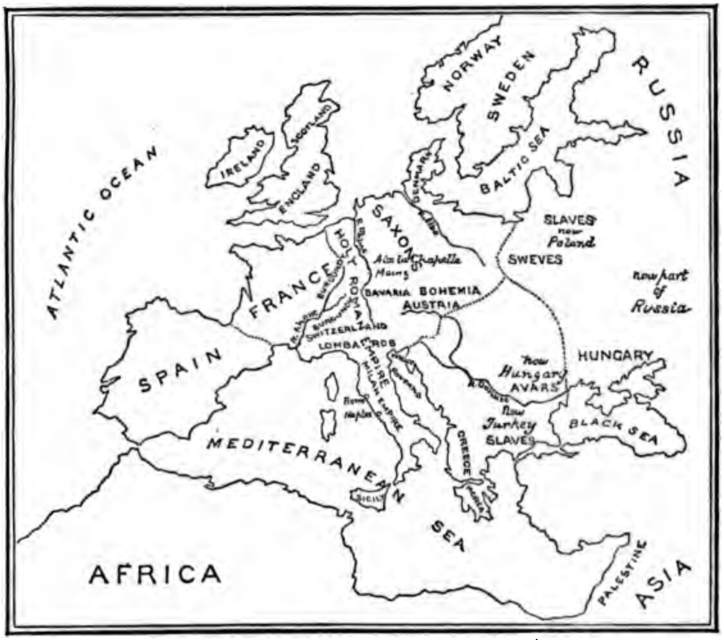
Language of the Court, German.

Biographers, Eginhard, his secretary; Acciajuoli, who died 1478; Petruccio Ubaldini, 1599; G. H. Gaillard (*French*), 1782; G. P. R. James (*English*), 1847.

Learned Men of the period, Alcuin, an Englishman; Leutrad, a German; Peter, a Pisan; Agobard, a Spaniard; Theodrilph, an Italian Goth. All of the king's court and household.

Empire at death, All France (except Brittany); Spain, from the Pyrenees to the river Ebro; almost all Germany and Austria; all Italy (except Naples); part of Turkey in Europe; the islands Majorca, Minorca, Iviça, and Corsica.

His sword was called *La Joyeuse;* his peers, *Paladins.*



The long reign of Charlemagne has always been regarded as the most important epoch of early European history. As a man and a monarch he never had an equal. Alexander the Great was infinitely inferior to him except as a warrior; Julius Cæsar and Napoleon I. came nearer the high mark; but our own Alfred approached nearest to him in benevolence, judgment, and legislative wisdom.

The great Karl is generally included in French history; but he no more belongs to France than Edward III. did. Both were "Kings of France," but both had other dominions which they preferred. As for Charlemagne, he was essentially German. He spoke German; the language of his court was German; he lived in Germany; his three favourite palaces were all in Germany; he died in Germany; and there, too, he was buried.

He was a man of gigantic stature, rising over seven feet in height, and somewhat corpulent, but so well proportioned that his great size was scarcely noticed except when others stood beside him. His head was round; the expression of his face, open, benevolent, and cheerful; his neck, short and thick; his eyes, large, quick, and lustrous; his nose was what is called "the conqueror's nose"—that is, prominent, straight, and rising at the bridge; his hair was of a brownish hue, fine, thick, and flowing; his step, firm; his hand, so strong it could straighten three horse-shoes at once; his voice, clear, but somewhat shrill; his deportment, dignified and manly; his health, excellent.

He was mild in temper, courteous and sociable; most just and liberal, vigilant and industrious, magnanimous and self-denying. Abstemious in diet, simple in dress, hating luxury, a despiser of flattery, and without a tinge of vanity. Extremely charitable, a great cultivator and most liberal promoter of the arts, a noble patron of learning, easy of access, delighting in strangers of eminence, and patient in hearing suitors.

Like all really great men, he had an untiring vigour of mind, which seemed to grasp everything, from universal empire to the rotation of farm crops. No amount of labour wearied him; nothing was too great, nothing too little, to engage his attention. He felt an interest in mending a broken toy or soothing a fretful child, as well as in the hurly-burly of a battle-field.

In dress he was most simple. His clothes were made in the plainest fashion, differing very little from those worn by the common people. His under-garments were linen; his waistcoat and tunic were edged with silk; his trousers reached to his ankles, and fitted tight to the legs. His feet were covered with boots, and his ankles bound with linen sandal-straps, somewhat like those of a Scotch costume.

In winter he wore over his chest an ermine or otter's skin, and a loose cloak fastened at the right shoulder with a gold or silver clasp. Only on two occasions could he be induced to put on robes of state: they were in compliment to Pope Adrian, and his successor Pope Leo III.

In eating he was most abstemious, and still more so in drinking. Drunkenness he abhorred, and banquets were his abomination. His table was rarely served with more than four dishes. He preferred roast meat to boiled; and at his noon-day meal his attendant brought him up his favourite roast on a spit, hot from the fire. After dinner he took a little fruit, and then a nap for about two hours.

While dining, his reader read to him. His favourite books were St. Augustine's *De Civitate Dei*, and the *Wars of the Jews*, by Josephus.

He liked to have learned men about him, and made some progress himself in several branches of literature. He spoke Latin as fluently as his own German; had a fair knowledge of Greek; studied theology, astronomy, grammar, rhetoric, and logic; was a great collector of national ballads; but found his fingers too stiff and awkward to make much progress in copying manuscripts, an art in which his beautiful daughters greatly excelled.

His chief delight was horsemanship. He was passionately fond of hunting, and, next to hunting, swimming, in which he was wholly unrivalled. He loved the German spas, and freely used the hot mineral waters.

During his long reign of forty-six years, Charlemagne made fifty-six great expeditions, and many of less note. Of these, eighteen were against his neighbours, the Saxons; but only two of the Saxon campaigns resulted in a battle; the rest were mere military demonstrations, in which forts were built, unruly natives captured and "made Christians" at the point of the sword, forests traversed, rivers crossed, and submission exacted; after which he returned home, till another rising called for a fresh expedition. This tedious opposition went on for three-and-thirty years, when patience was fairly worn out, and the Saxons, being subjugated, consented to be baptized.

His other wars were against the Aquitanians (a people of Gaul between the Loire and the Gironde), the Bretons, the Avars in Hungary, and the Spanish Moors. All of which we shall here pass by.

Charlemagne made Kaiser (800).—The father of Charlemagne was Pepin, surnamed "le Bref," who usurped the crown and called himself "King of the Franks." But, to give his title colour, he induced the pope's legate to anoint him, after the manner of the Jews.

It so happened at this juncture that the pope had a contention with the Lombards about image-worship. The pope insisted that images and pictures were aids to devotion, especially with the illiterate and ignorant; but the Lombards maintained that they savoured of idolatry; and because these reformers destroyed them in their churches, they were nicknamed "image-breakers." The quarrel was so fierce that it led to war, and the pope fled to Pepin for aid. The usurper seized this opportunity to get

himself crowned by His Holiness, and the pope conferred on him the title of "Patrician of Rome," which made him the representative of the imperial power of the West.

The ceremony over, Pepin marched against the Lombards, defeated them, and gave to the pope "the exarchate of Ravenna" (A.D. 755). This is called "The Donation of Pepin," and is especially noteworthy, as thereon rested the whole fabric of the temporal sovereignty of the pope. Up to that time the popes were only spiritual lords; the exarchate gave them a temporal dominion also.

Charlemagne continued the title of "Patrician of Rome" which had been conferred on his father by Adrian I., and another petition of the pope for aid helped him to other honours.

On the death of Adrian, Leo III. was elected pope; but two rival candidates conspired to murder him, and he fled to Charlemagne for protection. The great king threw his ægis over the fugitive, and restored him to the papal chair, for which service Leo conferred on his benefactor the title of Impera'tor Augustus, and crowned him in solemn pomp as "Karl, King of the Franks, Kaiser Augustus of the Romans."*

Thus was revived, in name at least, the Western empire. A christian priest, who had no right to the empire even if it had existed, gave it to a German as a thank-offering. It was altogether a piece of mummery; yet it involved a question of vast importance in the future history of Germany—viz., whether the monarch was "Kaiser" or "Emperor of the Romans," in virtue of his kingly office, or was it essential for him to go to Rome for the title? In other words, was he "kaiser" *ex officio*, or must the title be conferred on him by the pope? For 200 years the emperors went to Rome for the title; but Henry II. of Germany broke through the custom, and assumed it *ex officio*. In the next century the heir elect to the throne was called "King of the Romans," till his coronation as "King of Germany."

CHARLEMAGNE AS A LEGISLATOR.—The conquests of the great Karl are by no means his only title to admiration and respect. That which raises him above all the monarchs of his age is the wisdom of his laws, whereby he replaced anarchy by order, and bound together in one a multitude of races differing in origin, language, manners, laws, and religion.

* Keyser is Low German for *imperator*, or Cæsar, and therefore the Emperor of Germany styles himself Keyser; . . . and "Carolus Cæsar Augustus," or "Carolus Imperātor Augustus," rendered into Low German is "Karl keyser Wehzen desr Reichs."—SELDEN, *Titles of Honour*, ch. v., p. 47 (1673).

Twice a year he convoked a kind of parliament, consisting of bishops, abbots, and chieftains, to remedy abuses, and to deliberate on his laws, called *capitularies.**

In order to make these laws respected, he divided his whole empire into districts, confiding the authority of each district to three or four magistrates who were expected to report to him everything of moment. And such was his diligence, that he made it his business to become acquainted with every political movement of his vast empire.

A curious kind of ordeal was instituted in this reign called "The judgment of the cross," which was this:—The plaintiff and defendant of a suit were required to cross their arms upon their breast, and he who could hold them thus the longest gained the suit.

In this reign, also, was introduced the plan of telling fortunes by opening a book containing the *four Evangelists and the Psalms*. The book was opened at random, and the finger laid promiscuously upon a passage, which was supposed to be prophetic. In the age of Clovis, the book of *the Acts of the Apostles* was similarly employed. The Greeks used the epic poems of Homer, and the Latins the *Æneid* of Virgil, for a similar purpose.

CHARLEMAGNE A PROMOTER OF EDUCATION.—Charlemagne, fully aware that education is the best method of civilising a people, used all his endeavours to introduce among his subjects a taste for literature and the fine arts, in which commendable labour he was greatly aided by Alcuin, a native of York, and disciple of the Venerable Bede. As example is better than precept, the monarch established in his own household a *Schōla Palatīna*, which accompanied the court wherever it went, and was attended by himself, his sons and daughters, and the high officers of the realm.

Other schools were planted in various parts of his dominions. That in St. Martin's Abbey, at Tours, was on the model of the great school of York. This was Alcuin's favourite foundation, and it was here he delivered his lectures after his retirement from court.

Besides his attention to schools, Alcuin spent no little of his time in correcting manuscripts. The Greek and Latin manuscripts had become greatly debased and mutilated; but Alcuin undertook to correct the spelling and bad grammar, arrange what was misplaced, and restore what was missing. As soon as a manuscript was fully corrected, it was copied out by good writers, and the copies were sent to the different schools and monasteries of the empire. Transcribing manuscripts was the most fashionable occupation of the day, in which the royal princesses took an active part, and greatly excelled.

* Capitulary, from the Latin *capitŭla* (chapters), so called because the code was divided into chapters.

Many new subjects of study were introduced in this reign. Hitherto almost the only literature of the empire consisted of sermons, legends, and morals. Alcuin introduced rhetoric, grammar, jurisprudence, astronomy, natural history, chronology, mathematics, poetry, and scripture comments. His elementary treatises on philosophy, rhetoric, philology, grammar, and mathematics are still extant.

Alcuin also took a deep interest in the great religious question of the day,—images and pictures as aids to devotion. He advised the king to submit it to a general council of the bishops of the West, and the result of this advice was the *Carolin Books*, in which the practice is condemned.

Enriched by many abbeys and princely favours, Alcuin died about ten years before his royal patron (726–804).

The custom of dating from the christian era was generally adopted in the empire of Charlemagne in 808. An alteration in the calendar was also introduced at the same time. The Franks had previously begun the year on March 1, the day of the *Champ de Mars*, or National Assembly; but Christmas Day was now made New Year's Day, and continued to be so reckoned till the sixteenth century, when New Year's Day was shifted to the 1st of January.

N.B.—When the year began with March, it was made to consist of only three seasons; hence we ourselves, like other Teutons, have no word for *autumn*. Spring, summer, winter, are native words; but "autumn" is the Latin *autumn[us]*.

Death of Charlemagne (A.D. 814).—Domestic griefs saddened the last days of this splendid reign. The great Karl had to blush for the misconduct of some of his daughters, and to weep for the death of his two elder and favourite sons, one of whom died in 810, and the other in the year following.

He had made his eldest son regent of France and Germany, and his second son regent of Italy. He intended, at death, to leave them independent sovereigns; but his design was brought to naught by their untimely death within a few months of each other.

Grief made great inroads on the old king's health. Falling into a state of melancholy, he spent his time in devotion and acts of charity. At length his debility was so great he was unable to take any nourishment but water; and he died uttering the words, "Lord, into Thy hands I commend my spirit."

He was seventy-two years of age when he died, and had reigned forty-six years. He had founded a church called St. Mary's, at Aix-la-Chapelle, his favourite place of residence, and there was he interred in his imperial robe, his sword and shield, his sceptre and crown, his Bible and pilgrim's scrip; but all these things were stolen when the body was exhumed by Otto III. in

1001, and all that now marks the spot of his remains are the two words CAROLO MAGNO on the pavement which covers his vault.

REFLECTIONS ON THE REIGN OF CHARLEMAGNE.—The great scheme projected by Charlemagne was to make his kingdom a second Roman empire; and had he been succeeded by men equal to himself, this might have been effected. As it was, he blazed awhile as a comet, and passed away, leaving behind him very little more than the memory of his glorious career.

A host of half savages may be kept in subjection by a strong hand, and the prestige of a great name; but it requires many ages to change their general ignorance into knowledge, to cement them into a peaceful society and to convert their roving, warlike propensities into a love of domestic life, commerce, and the arts.

The utmost that Charlemagne effected was to give one man here and there a taste for civilised life: the great mass of the people remained pretty much as he found them. He himself foresaw with grief the threatened decline of his vast empire. Towards the close of his reign a new race of invaders from Scandinavia* appeared; and though they were held at bay for a time, he felt convinced that the cloud would break when he was gathered to his fathers. And so it did. Thus Charlemagne stands forth in the dark ages of European history not as the Morning Star which ushers in the day, but as a solitary hero between two long periods of turbulence and ignorance. It was not the light of dawn, which goes on increasing, spreading gradually and surely; but the bright ray of a candle, throwing a well-defined beam of light through the outer darkness,—seen of all so long as the candle shines, but when the candle is withdrawn the beam vanishes, and the darkness is not lessened.

SUCCESSORS OF CHARLEMAGNE.

FROM A.D. 814 TO A.D. 911.

Contemporary with Egbert (first sole king of England), 827–836; *Ethelwulf, Ethelbald, Ethelbert, Ethelred*, 837-871; *Alfred the Great*, 871-901; *and Edward the Elder*, 901-925.

LUDWIG the Débonair (778, 814–840), sole surviving son of Charlemagne.
LUDWIG the German. (806, 840–876), second son of Ludwig the Pious.†
KARL the Fat .... (832, 876–888), youngest son of Ludwig the German.‡
ARNULF .... (— 888–899), nephew of Karl the Fat.§
LUDWIG the Child ... (893, 899–911), son of Arnulf.

Territory, by the Treaty of Verdun:—From Switzerland to the North Sea, and from the Rhine to the Elbe; Saal and the Bohemian forest; together with the towns of Mentz, Spire, and Worms.

The rest of the Karlings make no mark on history. The two Ludwigs were amiable and well disposed enough, but were wholly unfit to cope with the difficulties of those times, when an iron will and a strong hand were more needful than a love for the fine arts and an amiable disposition.

The family quarrels of Ludwig the Débonair led to the Treaty of Verdun (in 843), by which the vast empire of Charlemagne was divided into three parts amongst the three surviving brothers:

* Scandinavia—*i.e.*, Norway, Sweden, and Denmark.

† LUDWIG the Pious had four sons—Lothair, Pepin, Ludwig, and Charles. Pepin died; Ludwig had Germany as his portion, and Lothair and Charles the rest of the empire.

‡ KARL the Fat survived his two brothers, and thus became monarch of Germany, Italy, and France.

§ ARNULF was son of Karlman, the eldest brother of Karl the Fat; but Karlman died while Karl was joint sovereign with him and his brother, called "Ludwig the Saxon," who died in 882.

given number of soldiers, armed with "a shield, a spear, a bow, twelve arrows, and a breast-plate;" dukes underlet their estates on similar conditions. The duke who held his lands under a king, was called "the king's man;" and the graf who held his lands under a duke, was called "the duke's man." The king was the "lord" of his vassal dukes, and the duke was "lord" of his vassal grafs.

Estates thus held for military service were called *fiefs*, and those granted by kings were called "immediate fiefs," because they were granted immediately by the king, and held immediately under him; any fief, however, could be converted into an "immediate fief," if the king chose, without changing its title; thus, a graf could be made a "king's man" simply by placing his fief under the king's protection.

ALLODIA.—Lands not rented for military service were called *allodial* or freehold; but in times of anarchy and war, it was not unusual for a freeholder to convert his allodial into a fief to prevent spoliation; for every "lord" would protect his "man," and a wrong done to a vassal was resented by his lord as a personal affront.

HOMAGE.—The Latin word for "man" is *homo*, the French *homme*. When any one received a fief he was required to say to his lord "I become your man (*homo*)," and this ceremony was called *hom-age*. A lord could at any time demand "homage," to remind a rebellious spirit that he owed his lord obedience and fidelity for the estates lent him.

In some cases lords greatly annoyed their vassals by constantly calling on them for homage, which often involved long and expensive journeys: as when a king of Wales or Scotland had to come to London to pay homage; or a king of England had to go to Paris; or a duke of Germany had to travel from one end of the empire to the other. This annoyance was sometimes given to drive a vassal into a refusal, in which case he forfeited his fief. Thus when our king John refused to go to Paris to do homage for his French fiefs, they were declared forfeit to the king of France.

Such briefly was the feudal system. It was never formally repealed, but it died out gradually of itself, as standing armies took the place of vassals, and rents were paid in money instead of military service.

LITERATURE OF GERMANY.

AT THE CLOSE OF THE KARLOVINGIAN DYNASTY

The Goths brought with them from the north their legends and national songs; but soon after their arrival in the south their great heroes were Hermann and Dietrich [*Dē-trik*]. As they sat on the ground about their tents, (for they hated to be under cover) some young warrior would rollick out how Hermann entrapped the Roman legions on the defiles of Teutoburg, or how he was poisoned by his countrymen because he wanted to make himself a king. At another time some harper would sing the wonderful deeds of Dietrich or Theodoric, his wars with the Romans, his marriage with the daughter of King Clovis, his laws, and so on.

The more northern tribes would prefer to listen to the legends about Siegfried [*Seeg-freed*], the enormous treasures which he won from the king of Norway, the giants that he slew, and his other wonderful works. These lays were ultimately compiled into a united story, called the *Nibelungen-lied* [*-leed*] or the "German Iliad." (*For the story of this grand poem see p.* 95.)

¶ HYMN OF HILDEBRAND (8th cent.).—Another popular subject with the early Germans was the *Hymn of Hildebrand*, which has furnished Germany with many a proverb and national phrase. This fragment, which is still extant, consists of alliteration and metre without rhymes. The subject is not unlike an adventure of one of King Arthur's knights and may be thus condensed: Hildebrand's son thought his father was dead; but one day as he was riding in full armour, another knight met him. "Sir Knight," quoth the younger man, "tell me thy name and country, but an ye refuse to do so, ye shall not pass this way." "Wit you well," said the elder knight, "I am Sir Hildebrand of Lombardy." "Knave, thou lyest!" thundered out the younger horseman, and so saying he let drive at him with such fury that he knocked him over his horse's croup to the ground. Then going to unlace the helm, he discovered that it was his father whom he had slain.

¶ ULFILAS, a Gothic bishop of the 4th century, translated a part of the Old and New Testament into Gothic. This translation is called *The Silver Code*. A copy of it is preserved in the public library of Upsa'la in Sweden, and is the the oldest muniment of the kind in Europe. Ulfilas also wrote *Lives of the Saints*, and invented the Gothic alphabet.

¶ THE WESSOBRUNN PRAYER AND THE MUSPELHEIM.—In the 8th century we find two poems of considerable merit, *The Wessobrunn Prayer* and the *Muspelheim* [*-hime*]. The former, which was discovered in a convent at Wessobrunn, in Bavaria, is a poem on creation; and the "prayer" is that of the author for holiness and wisdom.

The other poem is a mythological legend spiritualised. Muspelheim is the Scandinavian hell [*muspel-heim*, home of fire], and the subject of the poem is the last judgment. Thor is Elijah, and the giant Surtur, the keeper of hell, is Antichrist. At the end of the world Surtur will destroy all created things with fire. Then shall the "heavens pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." This poem is in alliterative verse, and shows poetic talent and imagination.

¶ THE EVANGEL AND THE HELIAND.—A century later (A.D. 868), Otfried [*Ot-freed*], bishop of Wissemburg, in France, produced in German his famous *Evangelist Book** or Gospel Story in lyric verse. This is no mere doggerel, but a work of real genius, with several descriptive passages and lyrical flights of great merit.

At the desire of Ludwig the Pious the Gospel Story had been already turned into verse in what is called *The Heliand*,† but these two productions differ in many respects: the Evangel is lyrical, the Heliand epic; the Evangel is in rhyme, the Heliand in alliterative verse; the Evangel is diversified with reflections and illustrations, the Heliand is only narrative.

¶ THE LUDWIG LAY (870).—Only one more work needs to be mentioned, and that is *The Ludwig Lay*, a ballad celebrating the victory of Ludwig III. over the Northmen. The poet makes the pious king chant the *Kyrie eleison* [*e-lī-zon*] before the battle, and celebrate his victory with a *Te Deum*. This

* The Evangelienbuch has often been published. In 1831 an edition of it was brought out.

† Several editions and translations of the Heliand exist. (See *Notes and Queries*, Feb. 2, 1878).

"song" is generally ascribed to Hugbald, a monk, who was a witness of the fight. (Hugbald lived 840–930.)

¶ AMUSEMENTS.—The great amusements of the period were hunting and hawking. A party for such a purpose was a red-letter day with the gentry of both sexes. After the day's sport the ladies and gentlemen adjourned to the tents, and spent the night in dancing and social intercourse.
Tournaments did not come into vogue till the Middle Age, when chivalry was in its pride.

KONRAD I.

COUNT OF FRANCONIA AND KING OF GERMANY.

REIGNED 7 YEARS, A.D. 911–918.

Died of his wounds from the Huns, Wednesday, December 23, 918.

Contemporary with Edward the Elder, A.D. 901–925.

The boy king being dead, the eight great princes of Germany unanimously agreed to offer the crown to Otto the Illustrious, duke of Upper and Lower Saxony, but the compliment was rejected by him, in consequence of his great age, and he advised the electors to give the crown to Konrad, count of Franconia. This was truly noble, as the heads of Saxony and Franconia were not on friendly terms.*

Konrad, without doubt was a prince of great merit, in every way qualified to rule. He was brave and prudent, generous and wise, but had fallen on evil times; and his short reign of six years and a few months was one of ceaseless war with his unruly vassals. His worst enemy and most formidable opponent being Henry of Saxony, son of Otto the Illustrious.

It is not a little remarkable that Henry's father being offered the crown forgot his hostility to the counts of Franconia, and pointed out Konrad as the best choice that could be made,—and Konrad, dying of his wounds, bore no resentment to his worst enemy, but sent the spear, the sword, and the jewels, to Henry the Saxon, although at the time he had a brother whom, if he had thought fit, he might have chosen for his successor.

HATTO, ARCHBISHOP OF MAINZ [*Mȳnce*].—The legend of Hatto being devoured by mice is placed in this reign. The tale is, that in 914 there was a great famine, and the archbishop, to make the corn go further, assembled the poorer sort of his neighbourhood, in a barn at Kaub, and, setting fire to the barn, burnt them all to death. In dreadful retribution a plague of mice was sent against him. He lived in what was called the Mouse-Tower, a kind of castle, built for greater security on a little green island in the Rhine, near the town of Bingen. But neither river nor castle was any defence against his tormentors. On they came by hundreds and thousands; in at the windows, in at the doors. The tower was filled with them, and making to the archbishop they nibbled him up alive. (N.B.—Mouse-tower means only custom-house.)

* Henry I, surnamed the "Fowler" (son of Otto the Illustrious) succeeded Konrad, and was the founder of the "Saxon Dynasty."

DIVISION II.—PART I.

THE SAXON DYNASTY (918-1024).

GIVES 5 KINGS.—HENRY I., OTTO I., OTTO II., OTTO III., AND HENRY II.

HENRY I. THE FOWLER. (HEINRICH I.)*

Surnamed "The Father of his Country." Duke of Saxony and King of Germany.

BORN 876. REIGNED 18 YEARS, A.D 918-936.

Died at Memleben, in Thuringia, Saturday, July 2, 936. Aged 60.

Contemporary with Edward the Elder, 901-925; *and Athelstan*, 925-941.

Father, Otto the Illustrious, whom he succeeded in the duchy of Saxony 912.
Wife, Mechtildis (Matilda), who was a model wife.
Children, Otto the Great (his successor); Hedwig who married Hughes the Great, count of Paris, 938; Gerberga who married Louis D'Outremer king of France, 939; Bruno archbishop of Cologne; Harduin; Henry, father of Henry II; and two natural children, Hathburga and Tankman.
Died, July 2, 936, of apoplexy, at Memleben, in Thuringia, aged 60, in the 18th year of his reign. *Buried* at St. Peter's, Quedlinburg (Prussia), having founded both the town and the church.
The Empire embraced Holland, Flanders, and Switzerland, as well as Germany.
Territory added, 925 Lotharingia (Lorraine); 928 Brandenburg; 930 Holstein (held in fief of the king of Denmark.)

CHIEF EVENTS.

923-5. Invades and annexes Lotharingia (Lorraine).
926. Makes a truce with the Hungarians for nine years. Vanquishes the Slavs.
928. Makes Brandenburg a margraviate, or frontier to Saxony, with a military government.
930. His son Otto being 18, marries Edith, daughter of Edward the Elder, and granddaughter of Alfred the Great of England.
Prague besieged, and Wenceslas king of Bohemia is made to pay tribute to the king of Germany.
934. Great victory over the Hungarians at Merseburg, in Saxony. Henry the Fowler has an interview with the King of France and King of Burgundy. While at Gottingen, in Hanover, he institutes tournaments.
*** In this reign begins the House of Habsburg. Its founder was Gontram the Rich, count of Alsace (917-954), whose grandson Radebot built the chateau of Habsburg in 1020, and Radebot's son, Werner, assumed the title of "Count of Habsburg."

We now come to the epoch from which the true history of Germany may be said to begin. All that preceded the advent of the great Saxon was but a prelude to the drama about to follow. As the history of England begins anew with William the Conqueror, and that of France with Hugues Capet [*U Cap-pay*], so the history of Germany begins anew with Henry I. the "Fowler," the "Saxon," and the "Father of his Country."

Henry the Saxon was called the "Fowler" because he was flying his hawks on the slopes of the Hartz mountains, when the messengers came to tell him he had been chosen king. This honour was no sinecure, and he knew it; there was dreadful work before him, but the brave bold duke made up his mind at once to

* Henry, in German "Heinrich" [*Hine-rik*].

do or die. There was anarchy within, there were enemies without, but he set his face as a flint to bring order out of chaos, and to stamp out the marauders who had hitherto made Germany the hunting-ground of their incursions. The great Saxon stands a noble figure in history, full in the fore-front, as Milti'adês in the battle-piece of Marăthon,* a very giant in the grey dawn of the dark ages.

WARS OF HENRY I.—When it is said that the princes of Germany agreed to offer the crown to the Saxon duke, it must not be supposed that they were unanimous in this choice. How could they be so, when "self was the god of their idolatry?" The dukes of Suabia and Bavaria stood out from the first, but the "iron duke" soon brought them to submission, by the terror of his arms, or the power of his will.

Lorraine also was a thorn in his side. It always was in see-saw between France and Germany; but after some strong fighting, the Fowler made an alliance with the duke of Lorraine, and gave him his daughter Gerberga in marriage (923-5).

¶ His great task was now before him: to clear the country of invaders, and prevent future inroads. The Suabians, Hungarians, and Northmen had long been a trouble to Germany. Arnulf had taught the Northmen a lesson, and the others had been occasionally repulsed, but they saw nothing to fear in the new king and were soon in arms. The Hungarians met at first with some advantages, and pushed their way into the very core of Saxony; but their chief falling into the hands of the Fowler, brought matters to a crisis, and peace was patched up on these conditions: the captive chief was to be set free, and the Hungarians pledged themselves not to cross the borders again for nine years (926).

§ Henry next made an expedition into Bohemia, laid siege to Prague (the capital), and forced it to submit. Bohemia was now made a fief of Germany, and the duke of Bohemia had to pay homage to the emperor, whenever a new ruler in either of the states succeeded, and at such other times as the king of Germany might think fit to demand it of him (930).

§ The Suabians were next subdued, and had so severe a lesson that ever after they quietly submitted to the Saxon king.

THE BATTLE OF MERSEBURG, IN SAXONY (934).—The nine years truce being ended, the Hungarians sent to the Fowler for black-mail. Black-mail indeed! The only tribute Henry would give them was a mangy cur, cropped of its ears and tail. The Hungarians were furious; they vowed vengeance, death without

* Miltiades. The only reward he had for the great victory of Marathon was this:—when the battle-piece was painted for the porch Pœcilê at Athens, he was placed in the foreground exhorting the Greeks to make the attack.

mercy, battle without quarter; but vengeance had gone over to the other side. A battle was fought at Merseburg, in Saxony, and the Hungarians were defeated. The massacre was dreadful: the number of prisoners we are told was 200,000, and although, without doubt, this is a gross exaggeration, we may readily believe that the victory was complete. That Henry thought it so is certain, for he fell on his knees in the battle-field, and thanked God that he had given him the victory. The conqueror was hailed as the "Father of his Country," and to this day the anniversary of the battle of Merseburg is held in Fatherland as the day of its deliverance from the Hungarians.

§ One more foe remained,—that old, old enemy, the Danes. They had once more made head and crossed the borders. The Fowler was not to be tampered with thus; "The lion and the adder he had trodden under foot," and these Danes would he "tread down as the mire of the streets." He boldly marched into the very heart of Denmark, forced its king to sue for peace, built a fortress at Sleswig, and placed there a margraf or border-reeve to keep watch and ward over the sea-kings for the future (930).

INSTITUTIONS OF HENRY I.—With all this military activity the Fowler forgot not his duty to the church. He founded abbeys and other religious houses, proving himself a wise ruler as well as a brave soldier. He introduced more orderly methods of fighting than the Germans had hitherto known; and, that they might match the Hungarians, instituted a cavalry force, for hitherto the Germans had fought only on foot, and were ill-prepared to cope with skilled horsemen. He also built several fortresses along the borders of his empire, into which the people might flee for refuge when unexpectedly attacked. These fortresses were placed under the charge of marquises or margrafs—that is, reeves with a military government—to defend the marches or border-lands from incursions and invasions.

Altogether he established six of these margraviates: one at Sleswig to keep a look out against the Danes; one in Brandenburg;* one in Misnia and another in Lusatia to watch over the Wends or Vandals; a fifth in Austria† to keep the Hungarians at bay; and a sixth in Antwerp to keep an eye upon the French. Those of Sleswig and Antwerp soon fell through, and that of Lusatia was changed into the margraviate of Saxony. Henry the Fowler is also called the founder of chivalry, and was the first to

* The first margraf of Brandenburg was Siegfried count of Rhingelheim (925).

† The first margraf of Austria was Leopold duke of Suabia (928).

introduce those popular military sports called "tournaments" (934).

BURGHER CLASS.—Though great in war, and wise in defence, the Saxon king was still more famous as the founder of the burgher or commercial class of Germany. This he effected by creating a place of commerce where merchants might carry on their trade with safety. With this object he built several towns, encouraged his subjects to live in them, and walled them for defence. In order to form garrisons he compelled every ninth man to act as a soldier in the nearest town; and the other eight had to maintain him, and furnish his equipments.

He furthermore enacted that all public meetings should be held in walled towns, that all fairs should be kept within the walls, and that no religious processions should take place in the exposed country. He provided also halls of justice, and a civic magistracy; so that towns soon grew into places of resort, and the tradesman or burgher class became both rich and powerful. We shall see in the sequel that they also proved the best friends of the crown in the struggles which ensued between the kings and the barons.

DEATH OF HENRY I.—This noble king died of apoplexy July 2, A.D. 936, as he was starting on an expedition into Italy, in the 18th year of his reign, and the 60th of his age. He was a born statesman, and a right earnest man; by far the wisest and strongest since the time of Charlemagne. He did good work in his day and generation, and what is more, it was abiding work, so that his reign is a veritable epoch in mediæval history. Before he died he summoned a diet at Erfurt, and obtained a promise from the nobles that they would choose his eldest son, Otto, as his successor.

§ In private life the first Henry was a good husband and a kind father; fortunately he had a most excellent wife, who aided him in all civil and religious reforms. As a foe he was stern and terrible, as a magistrate patient and just, as a friend both true and affable. His manners were agreeable, his deportment dignified—he moved and looked a king. Hunting was his favourite amusement; he excelled in athletic sports; and was a born commander of men.

§ His eyes were blue and piercing, his brows beetling, his nose (like that of Charlemagne) was the "conqueror's nose," somewhat prominent and rising at the bridge. His beard was short and square, his moustache thick and mingling with his beard, his hair flowing to his shoulders, and of a red-brown colour.

He wore a short toga reaching to his knees and girded about the waist with a leather belt. His shoes were sandalled both over the instep and up the leg as high as the knee; his spurs were a single goad. Over his toga he wore on state occasions the royal mantle, which was fastened at the neck with a gold and jewelled clasp; but he went to battle on horseback, and in mail armour.

THE NATION ORGANISED.

Hitherto the people had been little organised: they were like the children of Israel in the wilderness, homeless, restless, and rebellious. The first elements of civilised life are a fixed home and legitimate employment. The Fowler provided roughly for both these. He employed the people, and gave them fixed habitations. Those who delighted in war and plunder, he employed in defending the frontiers; so that instead of disturbing the peace and robbing one another, they were set to watch the French, the Danes, the Vandals, and the Huns; if they wanted excitement, they might find it in incursions; if plunder, they might filch it from their foes. Those who had a taste for mechanical employments and domestic life, he induced to abide within walled towns, where they were under the presiding care of the local bishop. By these wise regulations he not only restrained turbulence and robbery, but he directed the energies of his subjects to useful ends, gave life a purpose, and made the welfare of each contribute to the welfare of the whole.

THE MILITIA.—In such turbulent times as those now referred to, when every man's hand was against his brother, opportunity is an invitation to wrong doing. It was absolutely necessary, therefore, for every man to be capable of self-defence; so all were drilled and trained to arms—some for the militia, and others for the regular army.

The militia* resembled the present land-wehr or land defence. They were the industrial class, such as tradesmen, mechanics, labourers, and so on, drilled for home defence in times of riot, insurrection, and disorder. The eldest son of every family was the king's man, and in time of war was expected to be sent forth equipped for the emperor's service. The military were soldiers by trade.

Hitherto, the Jews had been the only merchants—trade,

* In German *heer-bann*, *i.e.* army-band.

with all arts and industries, being considered a degrading employment. In fact, commerce and freebooting are like cat and dog, each hates and despises the other; but once give men houses and homes, with the protection needful to secure for themselves wealth, and they become at once lovers of order and peace.

It is not to be supposed that the people were reduced to order and brought to live in houses all at once. Barons still carried on their private wars, and looked on this right as their prerogative; but as a town grew in strength and wealth it became more formidable, and the most headstrong of the barons would pause before he attempted to disturb such a hornet's nest. The houses, too, at first were rude, and the walls weak, but they were a good beginning, and the tide of civilisation never ebbs. It may advance and recede like the breakers of the sea, but the general wave moves on. With home life, walled towns, the creation of an industrial class which had its bread to earn, and might acquire luxuries, the foundation of civilised life was securely laid; the masses were recognised as an estate; not a mere class, but an integral estate; a living limb of the body corporate; though the balance, no doubt, would be some time in adjusting itself.

THE SOLDIERS.—The soldiery, at this period, consisted of horse and foot. The mounted soldiers were the gentry, the infantry the lower orders. Every horseman chose for himself one or more of the foot soldiers, and these associates mixed with their riders. A common danger drew them closely together, and each felt bound to defend the other, even with life itself.

The usual form of battle was the wedge. The instruments of music employed were brazen trumpets, bulls' horns, and huge timbrels. The whole army sang and clashed their shields, both on march, and when moving to attack. Such martial music may not, perhaps, be melodious, but it is certainly inspiriting. On march, the footfall was distinctly marked, but when moving to attack, the sounds grew faster and more furious as the distance lessened. The chant became a shout, the shout a yell, the yell a whoop, made ten times more hideous by the resonance of the voices from the shields which the men held before their mouths. The bray of trumpets, the blast of bulls' horns, the clang of the timbrels, the clash of shields struck by the spears, the whoop and the yell of a whole army rushing forward with mad fury, made a pandemonium of sounds enough to rend the heavens and make the brute earth tremble.

OTTO I. THE GREAT, SURNAMED THE "LION."

King of Germany, 936; Duke of Franconia, 943; King of Italy, 961; Kaiser or Emperor of the Holy Roman Empire, February 2, 962.

BORN, 912. KING, 936-973. EMPEROR, 961-973.

Died, August, 973. Aged 61 years. Reigned 42 years.

Contemporary with Athelstan, 925-941; *Edmund the Magnificent, Edred, Edwy, and Edgar the Peaceful*, 959-975.

Father, Henry the Fowler, while duke of Saxony. *Mother*, Mechtildis (Matilda).

Wife, (1) Eadgyth (Edith), daughter of Edward the Elder, and granddaughter of Alfred the Great, 930-947. (2) Adelheid (Adelaide), widow of Lothaire king of Lombardy, 951.

Children, Ludolf—who married the daughter of Hermann duke of Suabia—died 957; William, archbishop of Mainz; Otto, his successor; and one daughter, Luitgard, who married count Konrad.

Empire, Kingdom of Germany, 936; Duchy of Franconia, since 943; Kingdom of Lombardy, or Italy, 951; Empire of the Romans, February 2, 962. Bohemia, 950, Hungary, 955, Poland, 957, Denmark, 965, fiefs of the crown.

The three chief duchies were held by the king's relatives—that of Bavaria by Henry the Quarrelsome, the king's brother, 945; that of Lorraine or Lotharingia, first by Konrad, the king's son-in-law, and then by Bruno, his brother, the archbishop of Cologne; and that of Suabia, first by Ludolf his eldest son, and then by Henry his youngest brother.

CHIEF EVENTS.

936. Wenceslas, king of Bohemia, murdered by his mother and brother Boleslas, who restore idolatry.

938. War with Boleslas king of Bohemia, the great persecutor of the Christians.

939. Louis D'Outremer, king of France, marries Gerberga, the king's sister. The year previous another of his sisters, named Hedwig, had married Hughes the Great, count of Paris and father of Hughes Capet. Victory of Andernach, near Coblenz, over the dukes of Lorraine and Franconia.

947. Otto gets his son Ludolf elected his successor.

950. Otto gives Ludolf the duchy of Suabia. Boleslas I., king of Bohemia, vanquished by Otto, and compelled to become a Christian. Bohemia a fief of Germany.

951. Otto marches into Lombardy to succour Adelheid, widow of Lothaire king of Lombardy; conquers the country; is proclaimed "King of Italy" at Pavia; and marries Adelheid.

952. Otto restores to Berengar the crown of Lombardy, as a fief of the German Crown.

955. The Hungarians utterly routed in the battle of Lech, and Hungary made a fief of the German crown.

957. Death of Ludolf, the king's eldest son, in Italy.

961. Otto, at the request of pope John XII., deposes Berengar king of Lombardy Crowned at Milan "King of Italy."

963. Otto causes John XII. to be deposed, and procures the election of pope Leo VIII. The Romans swear never to elect a pope without having first obtained the approval of the king of Germany.

964. Otto besieges and takes Rome, because his *protégé* Leo VIII. had been set aside for Benedict V. He takes Benedict captive into Germany.

965. War with Denmark. The Danes pursued even to Jutland. Harold, king of Denmark, compelled to become a Christian, and Denmark made a fief of the crown of Germany.

967. Otto returns to Rome to suppress a revolt. Causes pope John XIII. to crown Otto (the king's son) successor to the crown of Germany.

968. Otto sends to Constantinople to negotiate a marriage between his son Otto, and Theophania daughter of Romānus II. emperor of the East.

No better successor to the vacant throne of Henry the Fowler could have been chosen than his son Otto, surnamed the "Lion,"

and the "Great." He carried on the work of his father in the same spirit and the same vigour, so that Germany, which had been before a chaos of anarchy, rose by their energy and prudence into unity and power.

CORONATION.—Otto I. was crowned by the archbishop of Mainz (*Mȳnce*), in the cathedral of Aix-la-Chapelle, which was filled to overflowing. The prelate took the young king by the hand, and, addressing the people, said aloud: "Here I present to you Otto, the king elected by God, and nominated by Henry of blessed memory. If he is your choice, signify the same by holding up your hands." Immediately every hand was held up, and a shout was raised of "God save the king! God save king Otto!" The archbishop then advanced with him to the altar, where he was arrayed in the royal mantle, and presented with the sword, belt, and bracelets, sceptre, staff, and crown. As he girded on the sword the prelate said to him: "Receive this sword, to use it against the enemies of Christ, and to increase the peace of his true disciples." Being then enthroned, high mass was performed with all possible solemnity and pomp.

Dukes, at the beginning of this reign, were appointed for the first time to nominal offices in the king's household. The duke of Lorraine, the king's brother-in-law, was made lord chamberlain; the duke of Franconia, carver; the duke of Suabia, cupbearer; and the duke of Bavaria, grand marshal and master of the horse. These appointments, however, did not assure their loyalty and fidelity.

BATTLE OF ANDERNACH (939).—Tankmar the half-brother of the king, and Henry, the king's youngest brother, were both ill pleased that Otto had been chosen king instead of themselves. Tankmar said he was the elder, being born before the marriage of the Fowler with Matilda, and Henry pleaded that he was higher in rank, because Otto was born when his father was only duke, but he himself after his father had been crowned king. Worthless as these pleas undoubtedly were, they were quite enough to form a rallying cry for the disaffected, among whom were the duke of Lorraine the lord chamberlain, and the duke of Franconia the king's carver.

Otto was fully prepared for the disaffection of these nobles, and won over them the famous battle of Andernach, near Coblenz, in which Tankmar and the two dukes perished. Henry was pardoned, and the duchy of Bavaria was given to him, after the death of the grand marshal (945).

WARS OF OTTO.—This intestine trouble being over, Otto had leisure to attend to his foreign enemies. He had long and bloody wars with the Slavs, his neighbours in the north; but at last he made them his tributaries, and compelled them to become Christians. In 968 he made Magdeburg an archbishopric, and placed the Slavs in the jurisdiction of this diocese.

Next, the dukes of Bohemia and Poland were made to do him homage, and for the benefit of these duchies he founded the bishopric of Posen.

Lastly, he drove back the Danes as far as Jutland, because they had made inroads upon Sleswig; compelled Harold Blue-Tooth their king, with his wife and son, to be baptised, and made Denmark a fief of the German crown (965).

OTTO I. KING OF ITALY (951).—Lothaire king of Lombardy, being dead, Berengar duke of Lombardy tried to make the widow marry his son, but she obstinately refused to do so, and fled. Being captured in her flight she was brought to Lombardy, and placed under the hands of the duke's wife, a woman of violent temper and great cruelty, who treated her like a slave, tore off her ornaments, struck her to the ground, and dragging her by the hair to the palace dungeon, threatened to leave her there till she consented to the proposed marriage. The young widow, being liberated by a monk, named Martin, applied to Otto for protection, and Otto, who was then a widower, gladly undertook her cause, married her, and assumed the title of "The king of Italy." Being subsequently reconciled to Berengar, he restored him to his dukedom, and Lombardy became a fief of Germany.

BATTLE OF LECH (955).—This marriage with the widow Adelaide, gave great offence to Ludolf the king's son, and Konrad his son-in-law, who conspired to dethrone him, but he soon brought them to submission, and made them sue for pardon (954).

The Hungarians witnessed these family feuds with delight, and thought it a ripe season to push into Bavaria; but it was too late; the rebellion was over, and the two chief rebels became arms of strength to the king against their common enemy.

The king encamped near the river Lech, in Bavaria. Both Ludolf and Konrad were given companies. The baggage was placed in the rear, guarded by 1,000 picked horsemen. Contrary to all expectation the Hungarians made their attack on the baggage, but Konrad hastened to the rescue, and the foe was driven back.

Next day, the Holy Sacrament was administered in Otto's camp; prayers were offered up by the archbishop of Mainz [*Mÿnce*]; the king's lance was blessed, and the holy banner of St. Michael was unfurled. The army was drawn up, the call to battle sounded. Forward! The God of Battles be your strength! On rushed the Germans. All were of one mind. Konrad was resolved by his deeds this day to wipe out the stain of his rebellion. The foe gave way. The success was brilliant, the victory complete. The Hungarians fled on all sides. It was a stampede, and though many were made prisoners, the ground was covered with the slain. Three of the Hungarian chiefs fell into the hands of the victors, and were hung like dogs upon the nearest trees; seven others had their ears cut off; but Otto had to mourn for the death of Konrad his son-in-law, who had been mainly instrumental to this great triumph—slain after the battle by a random arrow. Being greatly heated by the fight, the young man had just loosened his armour, when some Hungarians in their flight discharged their arrows behind them, one of which struck Konrad in the neck. It was his death-wound; but he had lived long enough to deserve for epitaph "his faults lie gently on him!"

After this great battle, all the territory along the Danube, being added to Germany, was formed into the margraviate of Austria. The Hungarians ceased from further inroads; and till the thirteenth century their kings were for the most part vassals of the German crown.

OTTO I. KAISER (2nd February, 962).—We come now to another epoch in German history. Charlemagne had been crowned "King of Italy," and had been created by the pope "Kaiser" or "Emperor of the West." These titles were lost by his degenerate descendants; but Otto the Lion restored them in his own person, and they continued for several centuries appendages of the German crown. Indeed, the kings who succeeded the Lion cared less for the title of "King of Germany," than for that of "Kaiser" or "Emperor of the West," though one was a reality and the other at the best but a royal fiction, which, like Harmonia's necklace,* was an ill-gain that never prospered.

* Harmonia, on her marriage with Kadmos, received a necklace made by Vulcan for Venus; both Harmonia and her husband were converted into serpents. All their children were most unlucky. Her son Polynicês inherited the necklace, and he and his brother slew each other in single combat. He gave the necklace to Eriphÿlê for inducing her husband to join the expedition against Thebes, where he fell. It next came to her son Alkmēon, who was murdered by his son Phègeus (2 syl.) for the sake of the necklace which he wanted for his wife Kalirroê. Phēgeus was murdered by Akarnan, son of Alkmēon, but no sooner had he got possession of the necklace than he was driven from the city for murder, and pursued as far as Tegêa. He then got rid of the fatal bauble by placing it in the Temple of Minerva. This might serve for an allegory of Italy, the fatal possession of Germany.

It came about thus: Berengar duke of Lombardy, who had before revolted and been pardoned, took up arms to assert his independence. The Lion of Germany sent his son Ludolf to quell this revolt, but Berengar's wife poisoned him. Otto now marched into Italy, put Berengar and his wife to death, and was crowned at Milan "King of Italy" (961). He next received at the hands of pope John XII. the imperial crown, and was hailed "Kaiser" or "Emperor of the West," as Charlemagne had been before him.*

It should be distinctly borne in mind that Germany itself was never an empire till king William made it so, in 1871, during the Franco-German war.

Scarcely had he returned to Germany when the pope determined to undo the work that he had done. He tried to establish the son of Berengar in the estates and title of his late father; but Otto was back without delay, stamped out the revolt, deposed the pope, and raised Leo VIII. to the papal chair. No sooner, however, had he turned his back on Italy than the ex-pope headed another revolt and drove Leo into exile; so Otto had to return once more in order to restore him and establish peace (963).

MARRIAGE OF OTTO'S SON (972).—After quelling a revolt in Lorraine the kaiser returned to Italy, to get his son Otto crowned by the pope (967), and next year he sent ambassadors to Constantinople to demand for him in marriage the daughter of Romānus II., emperor of the East. The suit being granted, the princess was crowned at Rome and married to the co-emperor, who was only 18 years of age.

Next year, the 61st of his age, and the 38th of his reign, the brave old Lion of Germany died, somewhat suddenly, but very calmly, in the same place where his father had died. He was buried at Magdeburg, which he had lately created an archbishopric, and has justly been called the "Great."

PERSONAL APPEARANCE OF OTTO I.—Otto I. was tall and stately, his chest broad, his limbs muscular, his eyes large and flashing, his hair flowing over his shoulders and of a blonde colour. He was surnamed the "Lion" for his undaunted courage and greatness of mind. Like a lion he was brave and generous, and like a lion he would never harm the prostrate. His usual oath was "By my beard!" He was vain of his beard, and well he might be, for it was very thick and reached to his girdle.

* There was this difference: Charlemagne and his successors were entitled "Emperor of the West or of the Roman Empire," but Otto and his successors were "Emperors of the West or of the Holy Roman Empire."

Though he greatly encouraged letters, and like Charlemagne had a school in his own palace, he could not himself either write or read.

In this reign were discovered the Hartz silver mines, the richest in Europe. The tradition is that a peasant happened to tie his horse to a tree, and the horse pawing the ground kicked up some silver ore. The emperor hearing of it, worked the mines, and the town of Goslar was built for the miners.

OTTO II. THE RED KING,

King of Lorraine, 961; King of Italy, 962;
King of Germany and Kaiser of the Holy Roman Empire, 973.
BORN, 955. REIGNED 10 YEARS, 973–983.
Died at Rome, Friday, December 7, 983. Aged 28.
Contemporary with Edgar, 959–975; *Edward the Martyr, and Ethelred the Unready*, 978–1016.

Father, Otto I. the Great.
Mother, Edith, granddaughter of Alfred the Great.
Wife, Theophania, daughter of Romānus II. emperor of the East.
Children, Otto III., his successor, and four daughters.

CHIEF EVENTS.

980. Lothaire concludes a treaty of peace with Otto, in which he assures to him Lorraine.
981. The chief nobles and magistrates of Italy being invited by Otto to a friendly banquet, are all treacherously massacred.
982. Otto's disastrous expedition against the Greeks of southern Italy.

OTTO II., at his father's death, was barely nineteen years of age. During his father's lifetime he had been crowned by the pope "Emperor-elect of the Romans" to ensure his succession; but the electors, insisting on their rights, assembled in due form to confirm his election.

Neither his coronation by the pope nor his election by the German princes availed to secure him a peaceful succession, for several of the great feudatories rose in revolt against him, especially his cousin Henry surnamed the "Quarrelsome," son of that Henry who had risen against the Lion of Germany. As, however, the Red King had much of his father's vigour of character, the rebellion was soon snuffed out. Henry was taken captive, and breaking from prison, was stripped of his estates, and banished (976).

King Harold of Denmark also tried to make himself independent, but failed, and was compelled to pay homage to the young kaiser (976).

ITALIAN MASSACRE (981).—In the meantime the Romans, anxious to free themselves from the German yoke, had formed a conspiracy for the purpose of establishing a republic. This conspiracy was secretly revealed to Otto, who went to Italy, and

pretending to know nothing about it, invited the chief conspirators to a banquet at the Vatican. The invitation was accepted, but while the guests were at table, Otto suddenly rose from his seat, and stamping with his foot, the banquet hall was filled with armed men. The kaiser then deliberately unrolled a paper, from which he read aloud the names of those concerned in the plot; and, as the name of each was pronounced, the victim was dragged from the table and strangled. In consequence of this massacre, the Italians called him "Otto the Bloody."

Next year he conducted his troops into the south of Italy to recover Calābria from the Greeks and Saracens. An ambush sprang upon him at Bassientello, in Naples, cut to pieces his whole army, and he himself with difficulty escaped to the coast, where he instantly put to sea.

Not yet, however, were his perils ended, for the vessel was captured by corsairs, and Otto would undoubtedly have been sold to slavery, had he not contrived to throw himself into the sea, and swim for his life.

On reaching Germany he had his son, only three years old at the time, crowned "Emperor-elect of the Romans," a ceremony which implied that he would succeed to the crown on the death of his father. The following year the Red King died at the early age of 28, probably from the effects of poison administered in Italy (983).

During the reign of Otto II., lived *Hrosvita*, a nun, famous for her religious poems and comedies (in Latin). As Sternhold and Hopkins hoped to drive out the profane songs of our own country by their metrical psalms, so Hrosvita hoped to replace the comedies of Plautus and Terence by her religious dramas. Her poems are entitled: *The Virgin Mary*, *The Ascension*, *The Passion of St. Pelagius*, *The Conversion*, *Theophilus*, *The Passion of St. Denis* and *The Panegyrics of the Othos.*

OTTO III. THE WONDER OF THE WORLD.

Crowned at Aix-la-Chapelle king of Germany, 983;
Crowned king of Lombardy at Monza, 995, and at Milan, 996;
Crowned kaiser or emperor of the Holy Roman Empire by Gregory V., 996.

BORN, 980. REIGNED 19 YEARS, 983–1002.

Poisoned by Stephania, at Palermo, in Campania, Friday, January 23, 1002, Aged 22.

Father, Otto II. the Red King.
Mother, Theophania, daughter of the emperor of the East.
Wife, Mary, daughter of the king of Aragon; burnt to death at Modena for adultery. No offspring.

CHIEF EVENTS.

984. Otto III. carried off by Henry duke of Bavaria, but rescued and restored to his mother.
996. Otto makes Gregory V. pope. Condemns Crescentius, who is put to death in 998.
997. Reconquers Brandenburg from the Slavs.
999. Otto III. makes his tutor, Sylvester II., pope.
1000. Goes on pilgrimage to the tomb of Adalbert bishop of Prague. Founds the archbishopric of Gnesen. Opens the tomb of Charlemagne.
1001. Defeats the Saracens in Italy.

Otto III. was but three years old at the death of his father, but was recognised by the princes as his successor. Henry the Quarrelsome, who had been deprived of his fief by the late king, now broke from confinement, and carried off the imperial child; but, being rescued from his hands, he was restored to his mother, and at her death was placed under the charge of his maternal grandmother, the empress Adelaida.

From the age of eight years, the young kaiser was the pupil of Gerbert, afterwards pope Sylvester II., one of the most profound thinkers and scholars the world has ever produced. He had studied under the Arabs of Cordŏva, in Spain, and was not only a Greek and Arabic scholar, but an excellent mathematician and astronomer, a good musician, and a skilled practical mechanic. He invented a balance-clock, and constructed a speaking head of copper. Under this learned teacher the boy made such progress that he was called the "Wonder of the World."

The regency ceased when he attained his sixteenth year, and his first independent act was to march into Italy to oppose Crescentius, a Roman demagogue who wanted to convert Rome into a republic. This demagogue had been elected consul of Rome ever since 972, and had opposed several of the popes. Benedict VI. he had imprisoned and strangled; John XVI. and Gregory V. he had driven from Rome. As Gregory had been advanced to the papal chair mainly through the influence of Otto, the young kaiser fancied himself bound in honour to interfere; accordingly he made war on Crescentius, got him into his power, and put him to death (998).

Gregory was restored, but died the year following. Otto then advanced to the papacy his tutor Gerbert, who designated himself Sylvester II. He was the first pope of French extraction, and seems to have borne his faculty with meekness, and to have been "clear in his great office," but he died the year after his imperial pupil.

Otto, no doubt, was a good scholar, but, though not without vigour, was a dreamy young man who thought it would be a famous thing to become another Romulus. With this boyish ambition he set to work to make Rome his capital, and reduce Germany to a province of the Holy Empire. Happily this hair-brained scheme fell into limbo or brain lumber, from the death of Otto, by poison, at Palermo. His secret murderer is said to have been Stephania, the widow of Crescentius. He was only twenty-two years old at the time, nineteen of which he had been

king of Germany, and sixteen kaiser of the Holy Roman Empire (1002).

In this reign Boleslas, duke of Poland, was created "King" by Otto, but the kingdom was still a fief of the Holy Roman Empire.

GERBERT (Sylvester II.), was born at Aurillac, in Auvergne, of obscure parents. He received his education in the abbey of his birth-town, but completed his studies in Spain. He first attached himself to Otto I., who entrusted to him the education of his son (Otto II.), and made him abbot of Bobbio, in Italy. Subsequently he went to Paris, where Hugues Capet made him the tutor of his son Robert the Pious, and raised him to the archbishopric of Rheims. As this nomination was disapproved of by the pope (John XV.), Gerbert returned to Germany, and undertook the education of Otto III. His imperial pupil made him archbishop of Ravenna, in Italy (997); and two years afterwards caused him to be elected pope (999). Gerbert introduced into France and Germany the Arabic figures. (*Born* 930, *Pope* 999–1003).

HENRY II., THE SAINT AND THE LAME. (HEINRICH II.)

Duke of Bavaria, 995; King of Germany, 1002; crowned, at Pavia, king of Lombardy, 1004; Kaiser or Emperor of the Holy Roman Empire, 1014.

BORN, 972. REIGNED 22 YEARS, 1002–1024.

Died at Grone, in Saxony, Friday, July 14, 1024. Aged 52.
Canonized by pope Eugenius II., in 1152.

Contemporary with Ethelred II., 978–1016; *Edmund Ironsides, Canute*, 1016–1036.

Father, Henry duke of Bavaria, late regent.
Wife, Cunegunda, 1003; no children.

CHIEF EVENTS.

1006. Drives Boleslas, king of Poland, out of Bohemia. War lasts thirteen years.
1007. Hungary and Poland, christianized, erected into a kingdom.
1010. Henry II. founds the see of Bamberg, in Bavaria.
1014. Restores pope Benedict VIII., who had been driven from Rome by a faction.
1015. Defeated by the Poles. In 1018 Poland is declared free from feudal homage to the empire.
1023. Friendly interview between Robert king of France and the kaiser.
1024. Henry dies at Grone, in Saxony.

Otto III. was succeeded by his cousin, Henry II., surnamed the "Lame," son of Henry the Quarrelsome, and great-grandson of the Fowler. He was a pious prince, but, like his contemporary, Robert the Pious of France, was more fit for a cloister than a throne in those troublous times when "silken dalliance in wardrobes lay, and men their pastures sold to buy a horse."

Kaiser Otto, the wise pupil of the wise Gerbert, had been so well received by Boleslas, duke of Poland, in a state visit, that he bestowed on his vassal the title of king. The lowliness of Boleslas "was young ambition's ladder," by which he intended to ascend; so, on the death of Otto, he resolved to convert the name of king into a reality, and to make his fief independent of the empire. Accordingly, he not only refused tribute and homage to the new kaiser, but, making himself master of Bohemia, he attached it to Poland, and, having succeeded thus far, proceeded to invade Prussia.

The Prussians were, at the time, no more civilised than the tribes of Central Africa or the North American Indians. They lived in the deserts between Poland and the Baltic; but were famous for their trade in amber, which they obtained by diving in the sea, and which the Romans bought for drinking-cups.

Henry the Lame wrested Bohemia from Boleslas, but Poland he released from feudal service. Weary of war, and worn out by rebellions in Germany and Italy, the pious kaiser would fain have given up the crown and retired to a monastery, but his prelates persuaded him that he was doing God's service better by remaining where God had cast his lot.

He was very popular with the ecclesiastics from his zeal and liberality to the church, and he founded several religious houses. Strasburg cathedral, founded in 1015, will always make him remembered; and few kings have better deserved to be called saints, if religious works, a love for the priesthood, a missionary spirit, and money freely spent for ecclesiastical purposes, can ever merit such a title.

With Henry the Lame, who left no children, the Saxon dynasty ended. It began with Henry the Fowler, passed to the three descendants of the elder branch, Otto the Great, Otto the Red, and Otto III.; and ended with the third in descent of his youngest son, having lasted altogether 106 years.

HENRY I. *the Fowler.*

OTTO I. the Great.	*Tankmar.*	*Bruno.*	*3 Daughters.*	Henry of Bavaria.
OTTO II. the Red.				Henry the Quarrelsome.
OTTO III. the Wonder.				Henry II. the Lame and the Saint.

At the close of the Saxon dynasty there were six archbishoprics in Germany—viz., Mainz [*Mÿnce*], Cologne or Köln, Treves or Trier, Bremen, Magdeburg, and Salzburg.

*** Under the Saxon kaisers rose the counts palatine, who were chief magistrates, local judges, receivers-general of taxes, governors of provincial land-rents, and presidents of the diet in the absence of the king. The highest in rank was the Count Palatine of the Rhine.

LITERATURE.—Early in the eleventh century was produced a poem called *Ruod-lieb* [*leeb*], which enjoyed considerable popularity. Ruod was a kind of Solomon, who lived with the king of Egypt, to whom he rendered valuable services, in return for which the pharaoh offered him a choice of gifts—wisdom or wealth. Ruod chose the former, and the Egyptian monarch appointed the twelve wisest men of Egypt for his instructors. The poem gives several examples of Ruod's wisdom; and tells us that the Egyptian monarch bestowed on him great riches by sending him, from time to time, valuable jewels secreted in cakes and manchets.

LIUTPRAND (920–972), bishop of Cremōna, wrote, in excellent Latin, a history of Germany from 862 to 964. It is concise, energetic, and interesting.

DITHMAR (976–1018), bishop of Merseburg, in Saxony, also wrote in Latin a *Chronicle of Germany* in eight books, from the year 876 to 1018. This chronicle embraces the reigns of the Saxon dynasty, Henry the Fowler, Otto the Great, Otto the Red, Otto the Wonder, and Henry II. the Pious.

BURCHARD (* –1026), Bishop of Worms, compiled a huge volume which long enjoyed unbounded repute. It was a *compte rendu* of edicts and decretals and obtained such authority that an appeal to his statements was considered final. This compilation has given the word *burchardicum*, meaning "dictum beyond dispute," and its adjective *burchardic*—beyond dispute.

SOCIAL AND POLITICAL STATE OF GERMANY AT THE CLOSE OF THE SAXON DYNASTY.

The breaking-up of the Roman power and the inundation of Goths and Huns led to a civil chaos in continental Europe. There was no common law, no common interest; but each chief with the men under him formed an independent section, made his own laws, and, except in times of common danger, was wholly isolated from every other chief.

These chiefs had no one title in common. Some called themselves dukes or army-leaders; others, counts; others, kings; but the power of all over their little band of followers was alike arbitrary and supreme.

The chiefs paid the services of their followers by plunder or grants of land, and the followers were expected to stand by their leaders in times of danger. This was the nucleus of the feudal system. The chief was substantially a feudal lord, and the grants which he made to his men for service were substantially "fiefs."

In times of common danger several chiefs joined together, and appointed one of their number sovereign; but as soon as the danger was over the union fell away, and the leader had no longer any authority over the chiefs who had served under him. In time, however, it was found to be more conducive to security for several chiefs to league together for mutual protection, like the cantons of Switzerland or the United States of America; and a permanent president or overlord was appointed, called in Germany a king.

It will be seen that there were two different sorts of subjection and two different lordships. There was the lordship of the king over the princes who voluntarily placed themselves under him, and the lordship of the princes over their private followers. As the subjection of the princes was voluntary, the king had no real power over them. When they thought it for their interest to break loose they did so, and unless the king was popular and a man of vigour, he had no power to punish a revolting chief. If, however, he was a man of energy, and could count on the support of other princes, he could, by war, reduce the revolter to subjection, deprive him of his rank, and confiscate his estates

Such was the state of things when Henry the Fowler was chosen overlord; but as he and his successors were men of great ability and energy, they weakened the princely power and strengthened their own.

This they did in two ways. First, by interfering whenever two princes quarrelled and disturbed the peace; and next, by creating a third estate out of the common people gathered together in towns, where their numbers and common interests gave them a strength too formidable to be trifled with. To these towns were granted the right of coining money, choosing magistrates from among themselves, and enrolling a militia in their own defence. As the towns sided with the kings against the barons, they greatly strengthened the royal power, and the princes were less and less able to lord it over the land.

We must now go back and look at the rise of another power quite different to that of kings, princes, and towns—I mean the power of the church. In the Saxon dynasty Germany was a Christian country. It had its churches and cathedrals, its priests, its prelates, and its archbishops. These church dignitaries were landed proprietors, and both in wealth and station were princes and potentates.

The appointment of these church dignitaries was sometimes by the pope, sometimes by the king, and sometimes missionary zeal won for itself influence and power. Here, then, was an empire in an empire; and for many years the church and civil powers were like two wrestlers, each striving for mastery over the other.

During the Saxon dynasty the popes of Rome were unusually bad, and of brief duration. While the five Saxon kings ruled in Germany, some thirty-four or thirty-five popes succeeded to the papacy; and, in order to strengthen themselves, craved the protection or aid of the German kings.

While this was the case, of course the kingly power would be the greater; but in the line which succeeded the Saxon there was a death-struggle between these two powers, and Rome, for a time, had it all her own way. However, she so abused her power that the kings were obliged to resist, and ultimately nation after nation threw off the yoke; and not only appointed their own hierarchy, but compelled ecclesiastics to submit to the civil magistrates.

¶ By the close of the Saxon dynasty Germany was formed into an organised state, with magistrates to execute the laws, churches planted throughout the nation, and walled towns studded over the land growing into wealth and importance.

The towns were of three sorts—imperial free cities, ducal towns, and church cities. The first were those built on the royal demesnes; and owed their origin to Henry the Fowler, who granted them special privileges.

Ducal towns were those built on the domains of dukes and other princes. These were inhabited by the duke's retainers, who were subject to just such laws and service as he thought proper to impose. Generally the townsmen were obliged to ask their lord's permission even to marry or give in marriage; and the lord expected a fee for his permission. When licence for a marriage was obtained, a herald announced it in the streets; and at one time the ceremony could not be performed till that day twelve months.

The church cities were those built on church lands, and in these the bishop was chief magistrate. Generally speaking these cities were much more free than ducal towns.

No one could open a shop in any town without permission; and no one but "free burghers" could obtain permission to do so in imperial towns. Those who were not town-free could only have their shops beyond the walls.

Experience has shown that the more power is divided the more tyrannical it

becomes. A monarch may be despotic; a plutocracy is sure to be so; but a mob is the incarnation of despotism. With lords many the sword is sure to be the sceptre; or if priests be the lords, the cross is only another name for a war-mace. Such shepherds fleece the sheep,—such watchmen are the worst burglars; and the people are alternately the prey of duke and prelate—now shorn by the shearer, now slaughtered by the butcher, till at last they are glad to find respite beneath the castle-wall of some wolf, who will allow no other wolf to enter the fold. Here they build hovels, which they surround in time with mud walls, and here in time the population increases: commerce brings wealth; wealth, independence; independence, liberty; and liberty, manhood.

§ And how, it may be asked, did the great men live? How did they rake up money, when their rents were paid in service? They were crown-appointed "publicans," who collected the revenues of the sovereign, each in his own district. Full a third of the revenue slipped into their own coffers; and ere long they became independent, and kept the whole.

¶ The four chief sources of revenue were crown-lands, tolls and imposts, direct taxes, and voluntary gifts called benevolences. A "benevolence" was very like drinking medicine rather than having it forced down your throat. In addition to these levies was a fifth—the commutation of punishment by fine. Almost every offence could be atoned for according to a certain tariff called a "money-bote." Murder, larceny, arson, private wrongs, and public misdeeds, all had their price. There were a few exceptions, such as parricide, sacrilege, and the murder of a master by a slave; but it must be pretty obvious that, so long as misdemeanour was the source of wealth, princes would not be too vigilant to spoil their harvest. Still, even this check on sin was better than no check at all; and, as the people grew wiser, the worst parts of the system toned down, and law became the executive power, with one hand on the ruler and the other on the ruled.

THE CHURCH.

Few periods have had so large a number of pious kings as the tenth century, and none have been disgraced by a worse succession of popes, many of whom were more like monsters than men. At Rome two women of infamous reputation, Theodora and Marosia, were the fountains of honour, and conferred on their children or gallants the highest church dignities. Thus Sergius III., one of the gallants of Marosia, was made pope in 905; John X., who was created pope in 914, was an unwedded husband of Theodora; John XI., made pope in 931, was a son of Marosia; and John XII. was her grandson (956). John XII. was a man of singular profligacy. The Romans were by no means strict moralists, but even the Romans were shocked at the conduct of their pontiff. Boniface VII., called anti-pope, murdered his rivals Benedict VI. and John XIV.; and John XVII., another anti-pope, was the mere tool of Crescentius, a Roman demagogue.

In the Greek Church Theophylactus, a son of Romānus, Emperor of the East, was made patriarch in 933. He was a mere lad, but it would be hard to find a more infamous character.

Still, the influence of the church increased, partly by force and partly by usurpation; and in this scandalous age the dogma was first maintained that "the authority of the bishops, though Divine in its origin, was conveyed to them by St. Peter, the Prince of the Apostles."

HOUSE OF FRANCONIA (1024–1125.)

GIVES 4 KINGS: KONRAD II., HENRY III., HENRY IV., AND HENRY V.

KONRAD II. THE SALIC.

Crowned at Mainz King of Germany, 1024; at Milan, King of Italy, 1026; at Rome, Kaiser or Emperor of the West (*i.e.* of the Holy Roman Empire), 1027; became King of Burgundy, 1033.

BORN, 984. REIGNED 15 YEARS, 1024–1039.

Died at Utrecht, Monday, June 4, 1039. Aged 55.

Contemporary with Canute, 1014–1035, *and Harold Harefoot*, 1035–1040.

Father, Henry duke of Franconia, a descendant of Konrad the Wise, son-in-law of Otto I. the Great.

Wife, Gisela, a widow, niece of Rudolf king of Burgundy, and mother by her first husband of Ernest of Bavaria.

Children, Henry III., his successor. His daughter died, 1034.

Biographer, Wippon, almoner of Henry III.

Territory added, Arles, 1024; Burgundy, 1033, in right of his wife, resigned to his son in 1038. (N.B.–Burgundy included Franche-Comté, Dauphiné, Lyonnaise, West Switzerland, Provençe, and Savoy.)

As Henry II. died childless, there were many who hoped to be elected to the vacant throne. When, therefore, the diet met on the banks of the Rhine, all the dukes, counts, and margrafs of the empire repaired thither, each at the head of a train of armed vassals who encamped on the plains, presenting the appearance of an army summoned to battle, rather than of a *comitia* assembled to choose a king.

There were so many claimants on this occasion, that it took six weeks before the moot point could be settled; but when at last the archbishop of Mainz [*Mȳnce*] made known to the people that the choice of the electors had fallen on Konrad, duke of Franconia, the announcement was received with shouts of applause, and all the nobles came forward without delay to do homage and take the oath of allegiance. The new sovereign was forty years old, and proved a wise and energetic ruler.

He began his reign by a tour of his kingdom, the object of which was to administer justice, rectify abuses, establish order, and punish robbers with severity. By this wise administration commerce flourished, cities increased in population and wealth, and the burgher class rose rapidly in importance. This was the class that Konrad most favoured; while he used every effort to reduce the power of the nobles, well knowing that "no man can

serve two masters: for either he will hate the one and love the other, or he will hold to the one and despise the other." So long, therefore, as the barons rivalled the king in power, Germany could not prosper. There could be no unity. At the very best, the kingdom would be "a house divided against itself."

Having set in order the affairs of Fatherland, Konrad the Salic went to Mil'an to be crowned "King of Italy" (1026), and then to Rome to receive from the Pope the crown of the Holy Roman Empire (1027).

KONRAD II., KING OF BURGUNDY (1033). — Towards the close of his reign a new kingdom fell into his hands. It happened thus: Rudolf, king of Burgundy, dying without issue, his kingdom came to Konrad in right of his wife, Rudolf's niece. This greatly displeased Ernest, duke of Suabia, who thought he himself should be the heir, seeing he was the son of Konrad's wife by her first husband. Failing in his attempt to oust his father-in-law, he was deprived of his duchy, and imprisoned for three years. Konrad then promised to restore to him his estates, if he would tell where count Werner lay concealed. This count was Ernest's great friend, the man who had urged him to rebellion, and had aided him with money and men. Ernest indignantly refused to betray his friend, and fled with him to the Black Forest, where they collected a band of malcontents, and lived as brigands. Konrad sent an army against them, and both Ernest and Werner fell fighting, till from "their bones their flesh was hacked."

The adventures of this young prince exactly suited the taste of the age. His youth, his bravery, his high birth, his wrongs, his bold resistance of authority, and his death, made him the hero of many a ballad, and for years afterwards the exploits of Ernest were celebrated by poets, who freely "brought in wonder to wait on treason."

PEACE OF GOD (1035).—About this time a great famine occurred, which more or less affected all Christendom. It was caused in some measure by a general belief that the end of the world would take place 1000 years after the crucifixion. In consequence of this belief, many lands were left uncultivated, and many laymen turned monks. It will be remembered that king Robert of France, who lived during this religious panic, was surnamed the "Pious;" king Henry II. of Germany was called the "Saint"; Canute of England was a deeply religious man, and Edward the Confessor was thirty years old at the time. Oläus II. of Norway was another saint; Knut IV.

of Denmark, king Stephen of Hungary, Boniface II. duke of Tuscany, were "Saints;" and Nicephŏrus II. emperor of the East united the hero to the saint. No period of history can furnish such a cluster of saintly kings.*

The clergy availed themselves of this deep religious feeling to mitigate the warlike tendencies of the age; and commanded all men to lay down their arms under pain of excommunication. The second advent of the "Prince of Peace" was expected, and the millenium was about to dawn when wars would cease throughout the land. This cessation of hostilities was termed *The Peace of God.*

The command and malediction attached to the violation of this "bull" were read from the pulpit daily by the officiating priest after the proper gospel: "May they who refuse to obey be accursed, and have their portion with Cain the first murderer, with Judas the arch-traitor, and with Dathan and Abīram who went down alive into the pit. May they be accursed in the life which now is; and may their hope of salvation, like the light of these candles, be put out." So saying, the tapers were extinguished; and the people responded: "So may God put out our light if we violate this peace. Amen."

THE TRUCE OF GOD (1040).—Some five years later it was found expedient to modify this prohibition. The panic had subsided. The world had not come to an end, nor had the millennium dawned. The "Peace of God" was therefore repealed, and the "Truce of God" substituted in its stead.

By the "Truce of God" war was not wholly forbidden; but no military attack was in any case to be made from sun-down on Wednesday till sun-rise the following Monday, nor on any fast or feast day. It also provided that no man should molest a labourer working in the fields; and if any one laid hands upon his implements of husbandry, he was to be anathema.

These regulations, and even the religious mania had, no doubt, a beneficial influence; for although some despised the power of the church, and the selfish passions of others were not to be awed by any fear of God, yet the mass of the people venerated the priesthood, and believed it to possess some undefined power which extended to the world of spirits, and might affect themselves and their relatives both in this life and in that which was to come.

FIEFS MADE HEREDITARY (1037).—Konrad visited Italy a second time in 1037. It was during this visit that he made the famous edict "that freeholders should not have their lands taken from them except by the judgment of their peers." By this decree fiefs were made hereditary. Its real intention was to rescue the inferior vassals from the arbitrary power of their lords. It was the axiom of the Salic that the power of kings should be unlimited, but that of nobles limited. This edict gained for Konrad the good will of the inferior vassals; so that he secured for the crown both the burgher and the vassal

* Robert the Pious (971, 996–1031); Henry II. the Saint (972, 1002-1024), Canute the Great (995, 1014–1035) Edward the Confessor (1004, 1042–1066); Olāus II. the Saint (992, 1000–1030); Knut IV. the Saint (1017, 1080–1086); Stephen I. the Saint (979, 997–1038); Boniface II. the Saint; Nicephorus II. (912, 963–969).

classes. He furthermore reduced the baronial power by giving to his son Henry three of the vacant duchies.

DEATH OF KONRAD II. (1039).—Two years later Konrad II. died, and was buried in the cathedral of Speyer [*Spire*] which he had founded. He was firm and intrepid, severe to evildoers, merciless to foes, considerate to his subjects, and strictly just. His activity was indefatigable, and he seemed to be acquainted with every event of importance which occurred in his vast empire. Many sovereigns have been more brilliant and dazzling, but few have equalled him in all the sterling qualities of a good and useful king.

About 1020 Guido d'Arezzo [*da-ret'-zo*] invented the musical scale, and the five musical lines called the staff. The tradition is, that while chanting a hymn in honour of St. John, he was struck with the gradual and regularly ascending tones of the opening syllables of each hemistich in the three first verses, and discerned at once their fitness for a system of solfeggio. On introducing his new theory to the choir it proved eminently successful, and was gladly adopted. The words of the hymn in Latin are:—

Ut queant laxis	*Ut*-tered be thy wondrous story
Re-sonare fibris	*Re*-prehensive though I be,
Mi-ra gestorum	*Me* make mindful of thy glory,
Fa-muli tuorum,	*Fa*-mous son of Zebedee;
Sol-ve polluti	*Sol*-ace to my spirit bring,
La-bii reatum,	*La*-bouring thy praise to sing.
Sancte Johannes.	

The English version is not given as a translation of the Latin, but it preserves the idea and the initial syllables.

*** *Guido was not a German but an Italian monk.*

HENRY III. THE BLACK KING (HEINRICH III).

King of Germany, 1026, but he succeeded his father in 1039. Patrician of Rome and Kaiser Augustus of the West, or of the Holy Roman Empire, 1046.

BORN, 1017. REIGNED 17 YEARS, 1039–1056.
Died at Botfield, September, 1056. Aged 39.

Contemporary with Hardicanute and Edward the Confessor, 1041-1065.

Father, Konrad II. *Mother*, Gisela of Burgundy.

Wives, (1) Kunihild or Gûnhild, daughter of Canute of England, married 1036, died 1038; (2) Agnes, daughter of William duke of Aquitaine, 1043, the mother of Henry IV. his successor.

Territory added, Bohemia 1045.

CHIEF EVENTS.

1056. Creation of the title "King of the Romans," to be borne by the heir presumptive of the German Empire.

The investiture of prelates with ring and crosier, on their election to a diocese.

Henry, called the "Black King" from the colour of his hair, was barely twenty-two years old at the death of his father. He had been already elected to the crown (1026), and the choice was readily confirmed by the great nobles and their vassals. A better one could not have been made, for since the days of

Charlemagne no king had more genius for command, and none have kept the people in better order and subjection.

As prince he possessed three duchies; but when he came to the crown he resigned these fiefs, and bestowed them on men likely to strengthen his hands, and not resist his authority as their king and lord.

HENRY III. AND THE POPES.—Henry III. remained at home for the first six years of his reign. As Augustus closed the gates of Janus, to signify that Rome was at peace with all the world (a boast which none could have made since the reign of Numa); so Henry the Black King, in 1043, proclaimed that Germany enjoyed a Universal Peace, which no other ruler could have said since the foundation of the kingdom.

Three years after this he was obliged to go into Italy to settle the affairs of the church. So great was the disorder there, that three rival popes claimed "the cap"* at the same time: Benedict IX., Sylvester III., and Gregory VI. Henry made no attempt to decide between these rival claimants, all of whom were equally infamous, but simply set them all aside, and gave the chair to a German. The new pope took the name and title of Clement II., but died the following year. Henry then chose another German, but he also survived only one year. The next two popes were likewise Germans, but their united span of office was only seven years, so that we are constrained to think the Italians, who hated the Germans and had little scruple in poisoning their kings, had some hand in the deaths of their popes also.

It was Clement II. who crowned the Black King "Kaiser," but he refused to accept the title of "King of Italy," preferring to be called "*Patrician of Rome*" after the example of Charlemagne. Though the four popes chosen by the son of Konrad had but brief tenures of office, they all did credit to his choice, being alike distinguished for their learning, piety, and judgment.

HENRY III. AND THE HUNGARIANS.—The chief wars of Henry III. were those carried on against the Hungarians. He defeated them in 1044, and compelled them to receive back Peter their king, whom they had deposed. Peter being restored to his throne received from Henry the gilt lance, to denote that he acknowledged himself to be his "man."

Henry III. was the last king that held the popes subject to his authority.

DEATH OF HENRY III. (1056).—This truly great monarch died

* The tiara was not adopted till 1048, five years later.

suddenly in the highlands of Saxony, whither he had gone for a little hunting. He was still in the prime of manhood, being only thirty-nine years old when "death lay on him, like an untimely frost upon the sweetest flower of the field." With all his force of character he was extremely pious; and although he decreed that no pope should in future be elected without the consent of the king of Germany, few monarchs have shown themselves more submissive to the church. He was a man of genius and education, greatly encouraged schools, was a bountiful patron of literature, and very fond of learned men. It was his firm conviction that vice and turbulence were chiefly due to ignorance, and that the best way to civilise a people is to educate them.

KING OF THE ROMANS (1056).—A little before his death he assembled the princes of the empire to recognise his son Henry heir-elect to the empire, and he then called him "King of the Romans." This was a new title created by the Black King, and first borne by his son Henry. Several of the kings of Germany had been crowned at Rome "Emperors of the Romans," or "Emperors of the Holy Roman empire," and several had been crowned at Milan "Kings of Italy," but none had hitherto borne the title of "King of the Romans."

From this time forth every king elect of Germany was *ex officio* king of the Romans, whether associated or not with the reigning emperor; even the kaiser was no more until after his coronation at Aix-la-Chapelle.

The title, it will be perceived, differed from that of dauphin or prince of Wales, inasmuch as it was no birth-right, but was taken up by any one whom the electors chose to appoint successor to the crown. Like dauphin and prince of Wales, however, it was dropped immediately the bearer was duly crowned.

INVESTITURE.—Henry the Black King was also the first to give prelates a ring and crozier on their elevation to a diocese. This was a symbol of investiture, or grant of the episcopal temporalities. No question ever caused so much ill-blood as this did for seventy years. All Europe was agog, and day after day, month after month, year after year, the vexed question was mooted, whether kings or the pope ought to invest. The ring and crozier were small matters, but their gift involved a very serious point—Did the gift of these symbols confer the office or not? If the pope invested, then the pope would be giving temporalities which did not belong to him; if kings invested, and investment conferred the sacred office, then kings would be encroaching on the pope's prerogative. No pope can give away lands and edifices in another man's

dominion, and no temporal king can confer office in a "kingdom not of this world." A king may recommend, but cannot consecrate; and a pope can recommend, but cannot endow. It was not till 1122, that this knotty point was settled. It was then agreed that the pope should consecrate and confer all spiritual rights, and the king should confer the temporalities. So the prelates were first consecrated by the pope, and then did homage to the king for their temporal fiefs.

It was an important political question also: for if the pope had all the church patronage of a nation, he might fill it with his own partisans, and thus create a power independent of the civil magistrates, and most dangerous to the state. If, on the other hand, kings made bishops, the church would be secularised and the reigning pope would lose the right of choosing his own apostles. The solution is so simple, it seems marvellous how it could have wanted seventy years for its solution.

HERMANN THE CRIPPLE (1013-1054).—In this reign lived Hermann the Cripple, one of the most extraordinary men that ever lived. His body was wholly paralyzed, so that he could not move without assistance. He could scarcely guide a pen or speak so as to be understood, yet was he so learned and honoured that his society was eagerly sought, and men came from all parts of Europe to listen to his words of wisdom. He has left a book of great merit behind him, entitled *A Chronicle of the Six Ages of the World*, especially valuable as it contains a history of Germany during the tenth and eleventh centuries. He has also given to posterity a treatise on Music, and another on the Astrolabe, an instrument for taking the heights and distances of the stars.*

ADAM OF BREMEN, called ADAMUS MAGISTER (flourished 1067), wrote a *History of the Churches of Hamburg and Bremen*, (from 778 to 1072), very valuable from its records of the propagation of Christianity. He also wrote a *Geography of Scandinavia*.

HENRY IV. THE GREAT. (HEINRICH IV.)

King of the Romans (*i.e.* king elect) 1053; King of Germany 1056;

Patrician of Rome 1061; Kaiser Augustus of the Holy Roman Empire 1084.

BORN, 1050; REIGNED 49 YEARS, 1056–1106.

Died at Liége of starvation, Tuesday, August 7, 1106. Aged 56.

Contemporary with Edward the Confessor, 1041-1065; *William I.*, 1066-1087; *William II.*, 1087-1100; *Henry I.*, 1100-1135.

Father, Henry III. the Black King. *Mother*, Agnes of Aquitaine.

Wives, (1) Bertha, daughter of Otto margraf of Suza, married 1066, died 1088; (2) Adelaide of Russia 1089.

Children, Konrad who died 1101; Henry V., his successor; Agnes, who marries Frederick of Hohenstaufen; and Adelaide.

Court, fixed at Goslar, in Hanover.

Biographer, Sölth, *Heinrich IV. Kaiser und König, &c.*

* Hermann the Cripple cannot fail calling to remembrance the French cripple Scarron (1610–1660), poet and wit, whose house was the centre of all the talent, fashion, rank, and beauty of Paris in its palmiest days. The little cripple was wheeled about his crowded saloons, scratching himself with an ivory wand.

CHIEF EVENTS.

1062. Hanno archbishop of Cologne and Adalbert archbishop of Bremen usurp the regency.
1070. Guelf or Welf made by the king "duke of Bavaria."
1073. Insurrection of the Saxons and Thuringians. Quarrel with pope Gregory VII. begins.
1076. Henry holds a diet at Worms and deposes Gregory. Gregory holds a council at Rome and deposes the king.
1077. Henry submits to the pope, is absolved, breaks his oath, and Rudolf of Suabia is elected king in his stead. Death of Agnes the queen dowager.
1078. Rudolf defeated. The king excommunicated.
1080. Henry procures the deposition of the pope, and the election of Clement III. Defeats Rudolf at Wolksheim, in Thuringia, (October 15). Rudolf dies of his wounds.
1081. Henry invades Italy. Is again excommunicated. Hermann of Luxemburg is elected king of Germany.
1084. Henry crowned "Emperor of the Romans" by Clement III. Returns to Germany, and defeats Hermann of Luxemburg, Guelf of Bavaria, and Ecbert of Thuringia.
1088. Death of Hermann.
1089. Henry again excommunicated by Urban IV.
1093. Revolt of his son Konrad. Henry imprisons his wife Adelaide.
1096. The first crusade starts under Peter the Hermit.
1098. Konrad put under the ban of the empire. Henry's second son, named Henry, is declared his successor at the diet of Aix-la-Chapelle.
1101. Death of Konrad.
1104. Revolt of prince Henry.
1105. Prince Henry arrests his father and confines him in a castle.
1106. Henry makes his escape, and dies at Liége, August 7.

Henry IV. was only five years old when his father died, and the care of the kingdom was entrusted to his mother Agnes, an amiable lady, but wholly unable to govern the wilful and unruly barons who were ever ready to rebel. When the boy was twelve, Hanno archbishop of Cologne compelled his mother to resign the regency, so she retired to Rome, and died there in a convent (1077).

The boy king was then placed under the charge of Hanno, who acted as regent, and subsequently under Adalbert archbishop of Bremen. Hanno was a stern churchman; Adalbert, a gay libertine: Hanno was proud, imperious, and overbearing; Adalbert, good-humoured and jovial: Hanno lived abstemiously and strictly; Adalbert, in luxury and ease: Hanno was thrifty and frugal; Adalbert, reckless and extravagant. The great expenses of the court under the regency of Adalbert soon involved the young king in money difficulties, and the people showed symptoms of discontent.

In 1065 Henry was fifteen years of age, and was no longer under governors and tutors. He fixed his court at Goslar, in Hanover, where his father had usually lived; and began his reign like a spoilt child who thought if he fancied the moon it ought to be given him. He looked on every one who opposed his whims as his enemy, and Adalbert, his chief adviser, encouraged the

notion. It was very foolish, and soon brought him into trouble—trouble which followed him through life, and even in death, as will be seen in the sequel.

THE SAXONS REBEL (1073–1075).—As his court was in Saxony, the Saxons were the first to remonstrate. They insisted on the dismissal of Adalbert. Adalbert persuaded the young king that Hanno the archbishop of Cologne was at the bottom of this plot, and had stirred up Otto the Saxon to this insolent demand. The boy was angry. Some absurd charge of treason was vamped up against Otto, who was deprived of his duchy of Bavaria, and the fief given to Guelf,* his son-in-law (1070).

Of course Otto would not bear this injustice, and he formed a league with duke Magnus, a brave young Saxon, to revenge the insult; but before their plans were ripe the young king broke up the conspiracy, and cast both Otto and Magnus into prison. Otto was released at the end of a year, but Magnus was left in durance still.

In 1073 a deputation of Saxons waited on the king with a petition of grievances. The petition demanded the liberation of duke Magnus, the demolition of fortresses erected to overawe the Saxons, the dismissal of Adalbert from the counsels of the king, and the removal of the court from Goslar. The king laughed the deputation to scorn; but an army of 60,000 men was at hand, and the logic of the sword was not to be resisted. The boy king was thoroughly frightened, and fled for his life. For three days he skulked amidst the forests of the Hartz mountains, fearing each bush a soldier come to take him prisoner; but, hungry and weary, he reached Worms, on the banks of the Rhine, and once more breathed again.

In the mean time the Saxon revolters were like an army of locusts. "They ran to-and-fro in the city, they ran upon the walls, they climbed up upon the houses, they entered in at the windows like a thief." They pulled to the ground the fortresses, set fire to the churches, overturned the sepulchres of the royal family, and dragged from their graves the infant son and brother of the king.

At length the boy king was enabled to muster an army together; and in a bloody battle the Saxons were defeated, though both sides suffered severely. Henry now came to terms with the insurgents; but no sooner were they dispersed, than he broke the covenant, and deprived the ringleaders of their titles and estates (1075).

* From this Guelf our present reigning family, called the Hanoverian or Brunswick line, is descended.

Henry IV. and the Pope (1074–1084).—Henry in his troubles applied to the pope, and this gave his Holiness the very opportunity he wanted of putting his hand on the church in Germany. It so happened that the pope at the time was a man of great vigour, with a purpose. His purpose was threefold: to reform the lives of his clergy, to put an end to all traffic in spiritual matters, and to free the church from the state. "My kingdom," said the founder of the christian church, "is not of this world;" then the powers and ministers of it should not be carnally minded, but spiritual. "Not of this world;" then its offices and sacraments should not be bartered by this world's money. "Not of this world;" then kings should not be its nursing fathers, nor queens its nursing mothers. The temporal powers should have no lot in its inheritance: but its powers should be spiritual; its ministers, spiritual; its appointments, in the hands of the church; its laws, special; and though "*in* the world, it should not be *of* the world."

So argued pope Gregory VII., whose name was Hildebrand; and when he compared the church with this standard, he was shocked to see "the whole head sick and the whole heart faint. From the sole of the foot even to the head there was no soundness in it; but wounds, and bruises, and putrifying sores." The lives of the clergy were profligate and abandoned; the offices were sold to the highest bidder; the sacraments could be bought like houses and lands; the king of Germany looked on the church as he looked on his metal-mines in the Hartz country, as so much property for carnal indulgences or the rapid supply of the sinews of war. He felt, and felt deeply, that "the kingdom" was far too worldly for "the kingdom of God."

Italy was bad, England was bad, France was bad, but Germany out-Heroded them all; Germany was the worst "stone of stumbling" and greatest "rock of offence." It had gradually arrogated the right of appointing even the popes, and had made it a law of the land that no man should fill the chair of St. Peter without the consent of the reigning kaiser. Germany alone had dared to set up and pull down the spiritual heads of God's church. The church was not God's church at all, but a fief of a German king.

Well, Germany was now weak; it was divided against itself; the bundle of sticks was untied by civil dissensions, and stick by stick might be broken. The king was too busy with his wars to resist; the people, too disunited for concerted action. Now, then, was the time to strike. Of all sinners, Germany was the worst; and of all Germans, Henry IV. the worst sinner. He was

so extravagant, he was always in need of money; and, to supply "the needful," sold openly the sees and benefices of his empire to those who paid him the best price in ready money.

Gregory VII. had not only a strong will, but a keen judgment. Like a wise fisher, he knew full well that men must be "caught by guile," and not driven like sheep by loud barking. He first sent a letter of gentle remonstrance to the king, then another, and a third. These being of no avail, he sent legate after legate to remonstrate personally; and when these also were unheeded by the scape-grace king, he issued a "bull" by which any priest who paid money for a benefice was excommunicated.

The matter had now come to a head, and an opportunity soon occurred for the two combatants to try their strength. The see of Milan fell vacant, and both Henry and Gregory appointed a successor. The pope summoned the young king to Rome to answer for his sins (1075). Henry was furious; but his hands were tied, for he was then at war with the rebellious Saxons. All he could do was to summon a diet at Worms, and declare Gregory to be deposed. The pope was prepared for the move, and, calling together a synod, excommunicated the king and absolved his subjects from their oath of allegiance. The dukes and tributary nations were but too glad at this licence for rebellion. Henry was no longer king, rebels were no longer traitors; and even those who took the life of the outlaw were not guilty of murder. Henry felt that a mark was set upon him, and "that his punishment was greater than he could bear." With the first murderer he might have said, "Behold, thou hast driven me out this day from the face of the earth . . . and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me." The nation was panic-struck; the eyes of all Christendom were upon it; all foreign powers had liberty to invade it. The throne, the life, the salvation of its king, his very future state in the land of spirits were imperilled. It was too much. He was frantic. What was to be done? He was told that the princes had already chosen Rudolf in his place. Resistance was no longer possible; and, although it was dead winter, he hastened to Rome to see Gregory and make peace with him.

The winter of 1076–7 was unusually severe; but king Henry, with his wife and infant son, started for Italy. In crossing the Alps they met with the greatest difficulties—the cold was intense; the way, wearisome in the extreme; the danger from wild beasts and brigands, not a little; but the journey was surmounted, and

they reached Lombardy. Where was the pope? He was gone to Naples—was at Canōsa, a name memorable in history; for it was at Cannæ, a few miles distant, that Hannibal defeated the Romans. Now Gregory was the Hannibal, and Germany (in the person of its king) was at his mercy. Humbled in spirit, the king reached the town of Canōsa, dressed as a suppliant with a single garment of coarse woollen, bare-headed and bare-footed. He must wait; his Holiness was not at leisure to receive him; and he waited in the open court, hour after hour, day and night, night and day, for three days and nights amidst the snow, the wind, and the frost; that luxurious king waited in the open court almost without clothing; that man, born in a palace and who lived in a palace, waited in the dead winter with only a wooden bench to rest on; that hasty temper, which could brook no contradiction, waited for an audience of the pope whom he had deposed. The triumph was complete. Canosa was the Cannæ of this Hannibal. The royal penitent was at length admitted, and the sentence of excommunication removed.

Stung to madness by this treatment, the young king, then only twenty-six years old, hastened back to Germany, breathing fire and slaughter. He defeated his rebellious subjects in several battles. He would have grappled in his present mood with "the Russian bear, the armed rhinoceros, or the Hyrcan tiger, and his firm nerves would not have trembled." Rudolf, the king appointed to fill his throne, he conquered and slew; and having restored his fortunes at home, he hastened, while the fit was on him, to take vengeance on the priest who had so insulted him.

In 1081 he entered Italy with a powerful army, declared Gregory VII. deposed, and elected Clement III. in his stead. He would then have marched direct to Rome and occupied that city; but hearing that Robert Guiscard, with an allied army of Italians, Normans, and Saracens, was waiting to do him battle, was obliged to retreat. For two years he hung about watching his opportunity, and in 1084 Rome fell into his hands. Clement III. now presented his patron with the imperial crown, and, thinking his work done, the kaiser king returned to Germany. Scarcely was his back turned when he found "that he had scotched the snake, not killed it." Pope Gregory returned in his strength, deposed and excommunicated his rival pope, and also the kaiser king.

The beginning of the end was now at hand. The sun of Gregory was hastening to its set, and the clouds of night were fast gathering around them both. Hildebrand had fought hard

for the church, and had worn the tiara for nineteen years. Feeling that his life in Rome was not secure, he retired to Salerno, and died in a few weeks at the age of seventy-one (1085).

Gregory VII. had set himself a great work, and partly accomplished it, though not wholly. Many great and important reforms he effected, some of which continued, but others fell gradually back in the course of time. He found the papacy almost a fief of the king of Germany, but left it electoral by a college of ecclesiastics. He found the clergy dependents of the crown, but left them the dependents of the tiara. He found the patronage of the church the merchandise of princes, but left it in the gift of the holy pontiff. He found the clergy impure, profane, ignorant, and time-serving; but did much to reform these evils by filling benefices, as they fell vacant, with a better class of men. Whether the celibacy of the clergy, which Gregory VII. regarded of the first importance, is to be commended or not, is not easy to determine; doubtless it did its work in alienating the clergy from the state, and making the kingdom of Christ more ecclesiastical, and this was the great object which Gregory had in view.

Death of Henry IV. (1106).—Henry IV. was crowned kaiser by Clement III., the very year that Gregory VII. died. His great rival went first, and his dying words were, "I have loved righteousness and hated iniquity, though now I die in exile." Could the kaiser Henry say the same when he came to die? Gregory was dead; but Henry now found a worse enemy in his own household. His eldest son, Konrad, lifted up his heel against him; but he struggled on a little longer, and Konrad died. His wife Adelaide proved unfaithful, and he divorced her; and still he held up his head in the troubled waters, and married again. His second son, his favourite, Henry, whom he had associated with himself in the government, now pushed him from his throne, and compelled him to sign his abdication; and the king of Italy and Germany, the patrician of Rome and emperor of the West, was driven from house and home a houseless and homeless beggar, with nowhere to lay his head. Yea, the kaiser and king actually knocked at the door of a religious house which himself had founded and endowed, praying he might be made reader for a morsel of bread; but no man gave unto him. He was driven away as a son of Belial, and found next morning dead upon the door-steps. He died of hunger; he wanted bread, and there was none to pity—no kind Samaritan in all Germany to pour oil and wine into the wounds of this traveller on life's highway who had

fallen among thieves. He had sinned, no doubt; which of us has not? but surely, surely, was never man more sinned against than he (1106).

Not yet was his cup full. He died under the ban of the church, and therefore no funeral rites could be performed over him. His very body could not be decently interred, so it was put into a stone coffin and stowed in a cave for five years. At length pope Pascal removed the sentence from the dead monarch; and "his large kingdom found him a little grave—a little, little grave."

THE SECOND RECOGNISED ADVANCEMENT IN THE STATUS OF THE COMMON PEOPLE.

(The right to carry arms.)

When Henry IV. fled to Worms, the people opened their gates to him, and armed in his defence. This was the first time that merchants and tradesmen had been permitted in Germany to carry arms. It was an epoch in their history, as it removed the great distinction between them and the freemen, who had hitherto considered it their exclusive right, and treated citizens with contempt because they could not wear swords.

This important privilege was extended by Henry IV. to all imperial cities, and was a great advantage to him, as he had thus at all times a large body of armed men at his command. Henceforth merchants and tradesmen rose rapidly in honour, and in time the haughtiest nobles thought it no loss of caste to form matrimonial alliances with their sons and daughters.

A TRADITION.—We are told that in this reign a bandit chieftain, named count Adalbert, plundered the bishop of Treves and carried off the spoil to his stronghold. Tycho, one of the prelate's vassals, promised to avenge the affront; and knocking at the chieftain's door craved a draught of water. The porter brought him a cup of wine, and Tycho said to the man: "Thank thy lord for his charity, and tell him he shall meet with his reward." Returning home Tycho provided thirty large wine butts, and stowed in each an armed retainer, and weapons for two others. Each cask was carried by two men to the castle of the robber, and when the door was opened, Tycho said to the porter, "See, I am come to recompense thy lord and master;" and the sixty bearers carried in the thirty casks. When count Adalbert went to look at the present, at a signal given by Tycho the tops of the casks flew off, and the ninety armed men slew the count and his brigands, and then burnt his castle to the ground.

Of course the reader will instantly see the resemblance of this tale to that of *Ali Baba or the Forty Thieves*, in the *Arabian Nights' Entertainment*.

ST. BRUNO (1030–1101), a native of Cologne, having retired with six of his companions to the desert of Chartreuse, founded, in 1084, the Carthusian order. Each monk of the order lives in a separate cell, sleeps on straw, and can leave but once a week. They eat together only on festival days, and once a week they fast on bread and water. They observe the most rigid silence, eat no meat, drink no wine. "Charter-house" is a corruption of Chartreuse-house or Carthusian monastery. Bruno was canonised by Gregory XV., in 1623.

St. Norbert (1080–1134).—A native of Cleves, in Westphalia (Germany). He led a very wild life, but one day being overtaken in a storm became a converted man, and went about Germany preaching the gospel of Christ. Ultimately he retired to Prémonstré, in France; founded there the Premonstretensian order, which at one time was the most numerous in Germany. The great object of this order was the practical instruction of the people and choral services. St. Norbert was created, in 1127, archbishop of Magdeburg, in Germany. He was canonised by Gregory XIII. in 1582.

The word *Pré-monstré*, means "the meadow pointed out," because St. Norbert affirmed that the spot was pointed out to him by inspiration.

Lambert the chronicler (1020–1100) wrote a *Universal History* from the creation to 1050, and a *History of Germany* from 1050 to 1077.

HENRY V. THE PARRICIDE (HEINRICH V.)

(*Son-in-law of Henry I. of England.*)

Associated with his father 1099; King of the Romans (*i.e.* king elect) 1102; sole king of Germany 1106; Kaiser Augustus of the Holy Roman Empire 1111.

Born, 1081. Reigned 27, *alone* 19 Years, 1098–1125 (his father died 1106.

Died at Utrecht, Saturday, May 23, 1125. Aged 44.

Contemporary with Rufus, 1087-1100; *Henry I.*, 1100-1135

Father, Henry IV. *Mother*, Bertha.
Wife, Matilda or Maud daughter of Henry I. king of England (1114). After the death of the kaiser she married Godfroi earl of Anjou, by whom she was the mother of Henry II. of England (*Beauclerc*).
Children, none.

Henry V. disappointed the hopes of the Church, which had done its utmost to secure his election to the crown. Instead of playing into the hands of the pope, he asserted, as obstinately as his father, the royal prerogative of investing bishops.

In 1111 he went to Italy with a powerful army, and took pope Pascal II. prisoner, compelled him to crown him kaiser, and to confirm to the king of Germany the right of investiture; but no sooner had he left Italy, than Pascal thundered his anathema against him, and annulled the concession which had been extorted from him.

Concordat of Worms (1122).—At the death of Pascal, the affairs at Rome were for a time in dreadful confusion. There were popes and antipopes for twenty years, when Calixtus II., a man of more conciliatory temper was elected. He wished, if possible, to settle the moot-point of investiture, and to this end summoned a council at Worms. An arrangement, called a "concordat," was then entered into between the kaiser and the pope, the scope of which was that the pope was to invest the bishop and confer on him his spiritual powers, and then the

prelate was to acknowledge, by homage to the reigning king, that he held his temporalities as fiefs of the crown

The remaining three years of Henry's life were one continual battle with his nobles. He died in the forty-fourth year of his age, and the twenty-seventh of his reign. As he had no child the Franconian dynasty came to an end.

LOTHAR II., DUKE OF SAXONY.

BORN 1075. REIGNED 12 YEARS, 1125-1137.
Died in the Tyrol, Saturday, December 4, 1137. Aged 62.

Ten princes met, at the death of Henry V., to choose a successor, and gave the crown to Lothār duke of Saxony, who had joined the rebels against the last kaiser. He showed great deference to the church, and even confessed himself the pope's "man."

No event of importance occurred in this reign. Returning from Italy, Lothār fell sick, was taken to a peasant's hut in the Tyrol, and there died at the age of sixty-two.

The Pandects Discovered.

In this reign (1135) was discovered at Amalfi, in Naples, a unique copy of the Roman pandects or code of laws. These books, in their relation to the history and literature of ancient Rome, are invaluable, and it would be difficult to overstate their influence on the civilisation of Europe. Their discovery revived the study of law, which soon became so popular that within five years Lombardy was full of lawyers, on whom Frederick Barbarossa and Alexander III. heaped all sorts of honours and privileges. Before this important discovery, the profession of arms was the one and only outlet for a gentleman; but from this period the study of law ran side by side with it, and greatly outstripped it in numbers and popularity.

THE FIRST CRUSADE (1096-1099).

While Henry IV. and V. were jangling with the popes, 100,000 Europeans abandoned their country to go to the Holy Land, to take it if possible from the Saracens, who were then masters of it.

It had long been customary for Christians to go thither as pilgrims, that they might offer up their prayers in the very places where Christ once trod, bathe in the river in which he had been baptized, and visit the tomb in which his body had been laid. They thought that special blessings would come to them for so doing. The popes encouraged the notion, and made a pilgrimage to the Holy Land an act of piety which merited forgiveness of sins.

Constantine, the first christian emperor of the East, and his mother Helĕna, took great pains to clear away the earth from the tomb, and to group round the Holy Sepulchre the garden of Gethsemanê, the supper room, the via dolorosa, Mount Calvary, and the site of the Ascension. Over the tomb they raised a dome on pillars, and decorated the ceiling with gold, silver, and marble; around the dome and above it they placed oratories, built what

wear a crown of gold, where his Lord and Master wore only a crown of thorns."

Of the Hermit we know but little after the crusade commenced. He was one of the few stragglers who reached the Holy Land, and when Jerusalem was taken, hundreds ran to the Mount of Olives to tell the man of Amiens that God had given him the victory.

POLITICAL AND SOCIAL STATE OF GERMANY AT THE CLOSE OF THE FRANCONIAN DYNASTY.

(1) PEOPLE.—Nominally Germany was a kingdom, and the king was supreme; but in reality the kaiser had very little power, for many of his nobles were quite as powerful, and some were far richer than himself. The great nobles considered themselves sovereigns, and obeyed their overlord or not as they thought proper. The duke of Bavaria was not the only prince of Germany who had a sword borne before him like a king.

Many of the nobles were no better than highwaymen, and the whole land was filled with blood. The reason was this: The vassals, by the condition of their feudal tenures, owed their lords a short military service; when this expired they were free, and let themselves out as freelances to any one who would hire them. If no one wanted their service, they dispersed themselves about and lived by plunder.

So there was a king, surrounded by feudatories, each of whom was a lord to other vassals. There were hosts of serfs just emerging into liberty, of military adventurers living by rapine, of rebellious spirits made slaves by the chances of war, and a growing population of tradesmen, despised as inferior clay, yet heaping up riches, and gradually feeling their way into independence.

(2) HOUSES.—The townsfolk lived in wooden houses, but they had very few conveniences, and their furniture was of the rudest kind. Some of the most wealthy covered the walls of their best apartments with tapestry, and others painted them in imitation; but there were no firegrates, no glass windows, no carpets, no beds similar to our own, no chairs and sofas, glasses or pictures, few knives and no forks, very few books, no paper, no clocks and watches, and few lamps; if here and there some of these things were to be found, they were looked on as luxuries, and had not yet come into any general use.

The great barons lived in huge castles, frequently built on the top of a high hill, almost inaccessible, and surrounded by high walls. They were dreadfully gloomy and lonesome, for the master was rarely at home; and the ladies spent their time in spinning or embroidery, weaving gold fringe, decorating sword-belts, banners, and surcoats for favourite knights, learning leechcraft, or playing on their harps and lutes.

When their lords were at home they were more cheerful, because the Germans were fond of feast and revelry; but as these feasts generally ended in excess, they were quite as likely to lead to a brawl as not.

(3) BANQUETS.—When a grand banquet was given, crowds of minstrels, jugglers, fools, and mimics, assembled to amuse the guests; and a kind of fair was improvised outside, where pedlars and merchants hawked about their wares.

One would display on a bench his cloth of gold and silver, his silks and velvet, his ermines, minever, and other furs. Another, his silver cups, gold clasps, and other ornaments for knights and ladies. A third would exhibit cutlery and armour, Danish battle-axes, Cologne swords, casques from Poitiers, and hauberks of Rouen manufacture.

The hubbub without and within would be loud and boisterous. The laugh, the shout, the "what will you buy" of the merchants, mingled with instruments of music, as the flute, the bagpipe, the rote or hurdy-gurdy, and the cithern or guitar, was a very Babel but worse confounded.

At the same time pennons, flags, and banners floated from the walls and pinnacles of the castle, and crowds of gay dresses fluttered about in every direction.

¶ The banquet hour on such occasions was 4 o'clock, and was announced by a flourish of trumpets.

When the guests had assembled in the castle, pages handed to each a silver basin and fine napkin, while other pages followed with silver ewers to pour water on their hands. This ceremony over, another flourish of trumpets announced that dinner was served, and each knight handed his lady to the banquet hall.

The tables were covered with fine linen from Damascus, and the benches with tapestry. The place of every guest was fixed, and the "cover" consisted of small loaves of bread, dinner napkins, a few silver spoons, and here and there a knife, but the carving was generally done by the dirks or swords of the knights.

Wooden platters or pewter trenchers were employed for plates, and the drinking vessels were of silver, horn, and earthenware. Water, wine, and beer, were served in silver, glass, or earthen jugs, of sundry shapes, representing dragons, castles, ships, ogres, and other fantastic devices.

The gentleman and the lady assigned to him ate from the same platter, and drank from the same cup. They had no forks and no knives for private use, but picked their food with their fingers, and even served it in the same way.

When the feast was over, another flourish of trumpets was made, and the guests retired to the castle grounds to listen to the minstrels, many of whom were amongst the most honoured of the guests.

(4) DRESS.—Kings on grand occasions wore rich purple tunics, confined at the waist by a golden girdle from which hung a sword of state. The neck and sleeves were fastened with gold bands; and over their shoulders was a robe of crimson and sendal lined with ermine. Their hair fell in profusion over their shoulders, and was ornamented with a jewelled cap of crimson velvet. The toga of Konrad II. came to the knees like a Scotch kilt, but that of his successors below the knee. The shoes fitted the feet and were not peaked.

§ The costume of the nobles was also magnificent—the borders of their tunics and their swordbelts being most elaborately decorated. Their long-pointed shoes of purple cloth were fringed with gold, their gloves were embroidered and jewelled, and on their heads they wore a cap or hood with jewel and plume.

Their hair was long and curled, beards and moustaches were carefully cultivated, and altogether the age was foppish and splendid.

The common sort wore serge or cloth, generally of a brown colour, but young children went unclad.

Ladies wore very long robes, the sleeves tight and down to the wrist. The body fitted close to the waist, which was bound by a rich girdle; and the skirt fell in drapery all round.

State robes and mantles were splendidly embroidered. The wimple, wrapping round the head and chin, was in fashion, and was bound on the forehead by a gold or jewelled fillet.

The boots or shoes of ladies were short, but their robes were so long that only the tips of their toes were visible. Gloves were in general use, and so were reticules or pouches.

resolved to win back the forfeited estates for his nephew, and made war upon the new king; but being defeated at Weinsberg [*vines-bairg*], in Würtemberg, took refuge in the town, which the king at once besieged (1140).

A pretty story is connected with this siege. After an obstinate defence the city surrendered; and Konrad resolved to burn it to the ground, but before doing so he gave notice that the women might leave, and carry with them any one thing they liked best. The day arrived. The gates were thrown open. A long line of women came up, each carrying on her back a husband, a lover, or a son. The kaiser was moved to tears by this touching sight, and not only forgave the rebels, but spared the city.

GUELFS AND GHIBELINS.*—The battle of Weinsburg is still further noted for giving rise to the *paroles* (2 *syl.*) "Guelfs and Ghibelins." The battle-word of count Guelf was his own name, and that of Konrad's army was "Ghibelin," or rather Wiblingen, because Frederick duke of Suabia, the king's cousin, lived there, and was commander of the king's forces. Hence the cries, "Guelf to the rescue!" or "Ghibelins to the rescue!" are much about the same as if, in the War of Roses, the parole of the White Rose had been *York!* and that of the Red Rose *Windsor!* In after times, the pope's party was called the Guelf, and the imperial party opposed to it Ghibelin.

SECOND CRUSADE (1146-1149).—Konrad was starting for Italy when the news came to Europe that Edessa, in the Holy Land, had fallen into the hands of the infidels, that 30,000 Christians had been massacred, and 20,000 more had been reduced to slavery. All Europe was in consternation, and a cry for vengeance rose on every side.

Peter the hermit was sent by pope Urban II. to preach up the first crusade; Bernard abbot of Clairvaux [*clair-vo*] was sent by pope Eugenius III. to preach up the second. Both were men of great power, both had the gift of eloquence, both were zealous in the cause, but in most other respects they were as unlike each other as they well could be. Peter was bold and graphic, Bernard mellifluous and full. Peter blazed as a comet, Bernard shone like the full moon. Peter was a mountain torrent, Bernard a "river of paradise." Peter was an axe laid to the root of a tree, Bernard the dew of heaven. Peter thundered and lightened, but the words of Bernard fell "like the gentle rain of heaven on the earth beneath." Peter worked on the sensibilities, Bernard on the conscience. Peter was an Elijah, a Paul, an Æschylus; Bernard an inspired Isaiah, a loving John, a Sophŏclês. Both were suasive in their eloquence, but the power of Peter was over the outer man, that of Bernard spoke to the soul within.

* Guelf and Ghibelin are the Italian forms of Welf and Wiblingen, but as the words are chiefly connected with Italian history, the Italian words are better known and need not be altered.

When the abbot addressed himself to Louis of France, the young king put himself at once at the head of 100,000 volunteers. He might have had as many more if he had taken all who wanted to join his standard. Konrad, of Germany, was a man of another metal. He refused at first to join the crusade; left Frankfort to escape the abbot, and lay for awhile in hiding at Speyer [*Spire*]; but Bernard followed him, and Konrad could not hold out. "I own," he cried, with tears in his eyes, "my deep, deep debt to God; I am his servant, his unworthy servant, let him do with me as seemeth him good."

Bernard now raised the standard of the cross upon the altar, and Frederick Barbarossa, with Guelf and 60,000 men, put themselves under arms. Misfortune hung over the two armies. In 1147 Konrad encamped near Constantinople. It was November 21, the feast of the birth of the Virgin. The rain had fallen in torrents, and the river at midnight overflowing its banks flooded the whole plain, sweeping in its torrent hundreds of men and horses. He next encamped in a country which the Turks had laid waste, and no food or forage could be obtained. Here famine ate up both horses and men; and the Turks, without coming to a battle, kept them in ceaseless alarm all night and day, leaving them no rest, and no sleep, "that best of rest," so that when Konrad reached the Holy Land, his 60,000 men had wasted to 6,000. Fighting was out of the question, so he merely visited the Holy Places, and returned to Germany to die. And what of Louis VII.? More than half of his fine army was lost in the defiles of Laodicēa. With the remainder the young king attempted several enterprises, but failed in all. At length, he also reached Palestine, not as a monarch, but a pilgrim; not with an army, but a staff. He visited the Holy Sepulchre, and having paid his vows, returned to France, with the prestige of his name, as a monarch and a knight, wholly destroyed.

Konrad had been absent for two years. He had just time to put his foot upon a rebellion headed by count Guelf, and then he died, at the age of fifty-nine, having been king of Germany for fourteen years. He was never crowned kaiser, but had been created "King of the Romans" before the death of his predecessor. Konrad III. was undoubtedly a brave man and an estimable man, but he was not a brilliant one, nor has he set his mark upon the age. His son was too young to succeed him, so he left his sceptre to his valiant nephew, Frederick Barbarossa, who had accompanied him to the Holy Land.

THE BARONS SUBJECTED.—In the first year of his reign he made the king of Denmark do homage for his crown. The king of Poland and the king of Hungary also became his men; the duke of Bohemia he rewarded for his fidelity by raising his duchy to a kingdom; Burgundy fell into his hands by his marriage with Beatrice; and Henry the Lion, the head of the Guelfs, he reconciled, for a time at least, and made him a friend.

Only Italy remained, and there he had uphill work: the popes were a constant thorn in his side. Six times he crossed the Alps (four times at the head of large armies) to chastise the refractory cities of Lombardy. It is said that on one occasion he sent a letter to Milan, when the governor tore off the pendent seal, and stamped the parchment under foot; but the king had his revenge, if, indeed, the rest of the tale may be believed. The governor was Gebhardo; him Barbarossa arrested, and made him lie, chained like a dog, for three days under his table. There could be no doubt he was in earnest, and would not be trifled with.

BARBAROSSA AND THE POPE.—In his first visit to Italy Barbarossa was crowned at Pavĭa "King of Lombardy," and then went to Rome to settle matters with the pope. The pope was Adrian IV., the only Englishman who ever sat on the papal chair. His name was Nicholas Breakspeare. He was a native of Langley, near St. Albans, and rose from being a menial in a monastery to the dignity of abbot, then of cardinal-bishop, and lastly of pope. Breakspeare took for his model Gregory VII., but Barbarossa was not Henry IV. When kings visited the pope it had hitherto been usual for the temporal monarch to hold the pope's stirrup, and help him to dismount. Barbarossa refused to do so; and Adrian remonstrated with him, saying that all previous kings had shown this mark of respect to God's vicar. Next day the king held the stirrup for his Holiness while he dismounted from his mule, but did it so awkwardly that the pope refused to give him the kiss of peace. The king remarked he had never been apprenticed to a groom; but Adrian made answer, "If in so small a matter you need a teacher, you must be wholly unfit to rule a great empire." However, peace was made between them, and Adrian crowned him "Kaiser" in St. Peter's, at Rome, after which he returned to Germany (1155).

Soon the contention with the pope broke out again. The legate, cardinal Rowland (afterwards Pope Alexander III.), had the audacity to say, in the Assembly of the princes, "Of whom does your kaiser hold his empire if not of the pope?" Otto, the king's sword-bearer, would have cleft the legate's head in his

wrath if the king had not interposed; and the legate would have been torn to pieces when he left the assembly, if Frederick had not protected him and sent him back to Rome under the escort of a guard.

Pope Adrian IV. died in 1159, and then the affairs of the Roman church became entangled. Barbarossa appointed Victor III. pope, and the Italians chose Alexander III.; so there were again two rival pontiffs, who excommunicated each other and hurled reckless anathemas at the heads of their opponents.

BARBAROSSA'S ITALIAN EXPEDITIONS.—In 1154 Barbarossa went to Italy and was crowned "King of Lombardy." Next year he was crowned "Kaiser" by the pope. After this he had to return four times to Italy with large armies to put down insurrections in the cities of Lombardy, and once in 1184, that his son might be crowned with the iron crown of Lombardy.*

(1st, 1158). His first Italian expedition was in 1158, against Mil'an. He crossed the Alps at the head of 100,000 foot and 15,000 horse. The Milanese were thoroughly alarmed, and went as suppliants to crave mercy: the priests in sackcloth, bearing crosses; the people bare-headed, bare-footed, and with ropes round their neck; the women with their hair loose, and other signs of woe. All knelt before the great king and implored him to spare the city. His heart relented, he took hostages, raised the imperial eagle on the altar of the cathedral, and returned home.

(2nd, 1159–1162). Next year the Milanese so grossly insulted his officers, they had to flee for their lives. Barbarossa was furious, put Mil'an to the ban of the empire, and swore vengeance. Another army was transported across the Alps. First Crema, in Lombardy, was levelled to the ground after a siege of seven months. Then Mil'an was invested, but held out for two years, when its fortifications were thrown down and its inhabitants driven from the city.

(3rd, 1166). In 1166 the red-beard king had to return to Italy with a third army. This time to put down a confederation of the Lombard cities. The league was easily broken up, and the king marched to Rome, where he was again crowned. In this expedition a fatal epidemic broke out in his army. As old Homer said, "A foul contagion raged in all the camp, and hundreds left their bodies to devouring dogs and birds of prey." Eight bishops were among the victims, four dukes, and 1000 others of noble rank.

* "Iron crown of Lombardy," so called from a narrow band of iron, said to be beaten out of one of the nails used in the crucifixion. This band is about three-eighths of an inch broad and one-tenth of an inch in thickness. The outer circlet of the crown is of beaten gold, and set with precious stones. Napoleon I. was crowned with it.

The Italians looked on this mortality as a judgment. The kaiser fled to Germany, the Milanese returned to the city from which they had been banished, and the fortifications were restored (1166–1168).

(4th, 1174). The fourth Italian expedition was in 1174. This time it was Alessandria which was besieged, a new city, reared in honour of Pope Alexander III., and the most powerful of the confederation. Here, also, was Red Beard held at bay for seven months, when, being told that the Lombards were coming against him with a large army, he raised the siege, marched to Pavĭa, and entered upon negotiations for peace.

It was at this crisis that his cousin, Henry the Lion, chose to desert him. The cause of quarrel was a mere pretence. Henry asked the king to give him the royal city of Goslar, in Hanover, which he refused. To give up Goslar would be like one of our kings giving up Windsor Castle to an English baron, or like a French king giving up St. Cloud [*Cloo*]. It was at Goslar that Henry the Black King held his court; it was there that Henry IV. usually lived. Goslar Castle was founded by that fine old kaiser Henry the Fowler in 920, and had been an imperial residence ever since. It was preposterous to ask for such a gift; but though Barbarossa refused, he implored his cousin not to abandon him at this critical juncture [some say he even went on his knees to him]; but the selfish Guelf had no atom of magnanimity, and returned to Germany with his large contingent, leaving his cousin to sink or swim for aught he cared.

The quarrel being noised abroad, the Lombards broke off the conference and prepared for battle. They brought out their sacred oriflamme—the banner of St. Ambrose, the patron saint of Mil'an. It was drawn in a red car by red bullocks harnessed with red trappings. Flag, car, bullocks, and harness were all consecrated by the pope; and the car never started till the archbishop had performed mass and pronounced his benediction over it.

Battle of Legnano (May 20, 1176).—The sacred car was drawn to Legnāno, on the river Adijê (3 *syl.*). Legnāno is in Lombardy, and is worth remembering; for what Cannæ was to the old Romans in the time of Hannibal, or Austerlitz to Austria in the time of Napoleon I., the battle of Legnāno was to Frederick of the red beard.

The Lombards outnumbered the Germans in this battle. The sacred banner was placed in the centre, under charge of "the 300," sworn to defend it or die in its defence, these "300" being supported by a guard of 900, the elect of Lombardy. The battle

began, the Lombards were driven back, and the kaiser fought his way to the red car. "The 300" retreated, the sacred banner was seized, but the 900 horsemen came to the rescue. The fighting was desperate. The kaiser's standard-bearer was struck down and the standard seized. Barbarossa fought like a giant; death was in every blow; but his horse stumbled, he fell, and the rumour ran that he was slain. Then were the Germans thrown into confusion, they gave back, they fled; the flight was a panic, a stampede, a *sauve qui peut*, and night only put an end to the carnage.

In two days the kaiser reappeared. All thought him dead; but he was found at Pavĭa, to the joy of his faithful friends and the amazement of all. Peace was made, and Frederic Barbarossa returned to Germany, where another trouble awaited him (1179).

BARBAROSSA AND HENRY.—Henry the Lion was the son of Henry the Proud, and was cousin to the king, who took a fancy to the young man, and wished to promote him to very great honour.

It will be remembered that the Lion Henry was head of the Guelfs, and Barbarossa of the Ghibelins (*p.* 70); but the kaiser wished, if possible, to heal the family feud. Kaiser Konrad III. had resented the refractory conduct of Henry the Proud by taking from him the duchies of Bavaria and Saxony, as he refused to do homage for them. Subsequently, however, Saxony was restored to the proud man's son, and Barbarossa gave him back Bavaria; so that the young Henry, surnamed the "Lion," was by far the most powerful lord in all Germany, holding Tuscany and Holland, besides the fiefs of Saxony and Bavaria.

For a time the young Henry was loyal and true to his royal cousin, and became more and more powerful. He founded Munich, and greatly enlarged Hamburg and Lübeck. His greatness turned his head, and like Issachar "he waxed fat and kicked." The other barons hated him, not alone from jealousy, but for his overweening pride and offensive arrogance.

Barbarossa would not have interfered, but in 1175, when he was in conference with the Lombards, the arrogant young noble deserted him, taking with him all his soldiers; in consequence of which, the conference was broken up, and Barbarossa was involved in that fatal war which proved so disastrous to him at Legnāno.

On his return to Germany, after the battle, kaiser Barbarossa, smarting with his wounds, and galled in spirits, sent for Henry the Lion to come and pay him homage at Worms. Henry refused, so the kaiser put him to the ban of the empire,

and again took from him the duchies of Saxony and Bavaria. Bavaria he gave to Otto, his sword-bearer, who had shown himself a true friend; and Saxony he divided between Bernard of Anhalt and the archbishop of Cologne.

Henry the Lion roared and struggled as a lion in a net; he chafed and threatened, vowed vengeance and tried to kick against the goads; but finding all in vain, he came to his senses, and craved pardon. The noble heart of the kaiser was touched by this humiliation,—something of the old friendship returned, and the duke was treated like a spoilt child. The kaiser could not restore to him his duchies, for they had been given to others; but he suffered him to retain Brunswick and Luneburg, provided he left Germany; so he went to England for three years, to the court of Henry II., his father-in-law; and while there his wife presented him with a second son, named William, from whom our present royal family is descended.

THIRD CRUSADE (1189).—The fine old king was sixty-eight years old when the third crusade was set on foot. His beard was not red then, but grey; and his head was frosted, yet "his eye was not dim, nor was his natural force abated." He started with a large army, but never reached the Holy Land.

In one respect this was the greatest of the crusades. On one one side were Richard the Lion's Heart, Philippe surnamed "Augustus" of France, and Frederick Barbarossa of Germany; a cluster of crowned heads rarely equalled in one generation; on the other side was the noble Salădin, the great Moslem hero, and model of eastern chivalry, undoubtedly one of the finest and most captivating characters in all history. Such were the actors, but the effects ill-corresponded with the general expectation. Barbarossa was drowned in Cilicĭa; Philippe marched back again to France; and Richard, left alone, after winning glory by his deeds of fight, was glad to conclude a treaty of peace with Saladin, simply stipulating that pilgrims should be allowed to visit the holy places without tax or toll.

Barbarossa was drowned. He had started from Germany with his two sons, Henry and Frederick, at the head of 150,000 men, a magnificent army, fully equipped and admirably organised. He cut his way through the Greeks and Turks, and came to the frontiers of Syria. His huge army had to cross a bridge over the river Cydnus, where Alexander nearly caught his death-chill by bathing in the stream. It was slow work crossing this narrow bridge, and Henry, the kaiser's son, was commanding the advance guard. The fond old father wished to be near his

son to aid him in case of danger. He could not wait to cross the bridge; so throwing himself into the river, to swim to the other side, he was carried away by the tide and chilled to death. Many went to his rescue, but he was quite dead; and the grief of the army was great indeed at the loss they had sustained (1191).

It is hard to explain why Frederick Barbarossa has taken such deep hold of the heart; other warriors have performed more brilliant exploits, other lawgivers have made wiser laws, other patrons of learning have won a greater name; but, like our Arthur and the model Charlemagne, Frederick "Red Beard" is the admired of kings. His bravery, his activity, his chivalry, his generosity, his kind forgiving nature, his strong will in every righteous cause, and his great muscular strength, were exactly adapted to the age; there was nothing selfish and mean in him, nothing arrogant and supercilious; he could forget and forgive, but would hold his own, and would be obeyed. It was characteristic of him that he would never allow vines or fruit trees to be injured in times of war, for though a warrior every inch of him, he respected property and encouraged both agriculture and commerce.

It is said that his body was buried at Tarsus; some, however, maintain that he is not dead at all, but only sleeps in a cavern near Salzburg.* Six favourite knights sit with him at a stone table, waiting for the fulness of time. His red beard has grown through the slab, but must wind itself thrice round the table before the ravens will quit the mountain and the sleeper awake. A peasant declares he actually saw the Red King sitting at the table leaning on his elbows. He looked up and asked, "Is it time?" "Not yet, not yet!" was the mysterious reply of some unknown voice, and the venerable kaiser closed his eyes, till the world required his aid to set it right. Peace to his ashes! Even fable shows how highly he was honoured, how intensely he was loved.

ARNALDO OF BRESCIA (1100-1155).—Arnold or Arnaldo was burnt to death in this reign. He was a native of Brescia [*bresh'-ya*] in Lombardy, but was educated in France under the famous Abelarde. He was a man of great force of character, a republican in politics, and an Arian in doctrine. His craze was to restore the old Roman republican form of government, with consuls, tribunes, and knights. He was banished from Italy and retired to France; but here St. Bernard hunted and hounded him as a dangerous heretic, so that he fled for safety to Zurich, in Switzerland. In the meantime, the leaven of his republican notions spread throughout Lombardy, and Arnaldo repaired thither to direct the movement. For ten years the cities of Lombardy were controlled by him, and the property of the clergy became a lawful spoil. On the arrival of Barbarossa, in 1155, Arnaldo was arrested and sent to Rome to be tried. He was condemned to be burnt alive, and so bitter was the rancour of the

* The cavern is called the Kyffhäuser-berg.

clergy against him, that his very ashes were cast into the Tiber, that they might not be collected as relics and used to keep alive the spirit of heresy and sedition.

¶ Frederick Barbarossa was the first king to set pendent seals to diplomas. In this reign the archbishop of Mainz [*Mȳnce*] took the title of arch-chancellor of Germany, while the archbishop of Cologne was called the arch-chancellor of Italy. The three Italian bishops of Turin, Taranto, and Moriāna were made princes of the German empire (1164).

¶ The Teutonic order of knighthood was created in this reign by Henry king of Jerusalem, in compliment to the volunteers who accompanied Barbarossa to the Holy Land. These knights were first called "Knights of St. George." Soon after its institution, the order was placed under the tutelage of the Virgin, and its members were then called "Knights of the Virgin Mary." In 1191, pope Celestine III. confirmed the privileges of the order, and changed the name into the "Teutonic Knights of the Hospital of St. Mary the Virgin." The order was abolished in 1809 by Napoleon I., emperor of France.

GONTHIER (* -1223), poet and historian. His chief poem is an epic in Latin called *Lugurinus, or the Exploits of Frederick* [*Barbarossa*]. His great prose work, also in Latin, is *The History of Constantinople.*

*** Reference has been made already to the two chroniclers, Otto and Radevic, to whom we are indebted for *The Life of Barbarossa.*

HENRY VI. THE CRUEL (HEINRICH VI.)

King of the Romans (*i.e.*, king elect), 1169; regent of Germany, 1189; King of Germany, 1190; crowned, by Celestine III., Kaiser, or Emperor, of the Holy Roman Empire, 1191; crowned at Palermo King of the Two Sicilies, 1194.

BORN 1163. REIGNED 7 YEARS, 1190–1197.

Poisoned by his wife at Messina, Sunday, Sept. 21, 1197, aged 32.

Contemporary with Richard Cœur-de-Lion, 1189–1199.

Father, Frederick Barbarossa. *Mother*, Beatrice of Burgundy.

Wife, Constance, heiress of William the Good of the Two Sicilies, married 1186. (Constance was forty and Henry twenty-one on the day of espousals.)

Child, Frederick II., born 1194. He was king after his uncle Philipp and Otto of Brunswick.

Biographer, his secretary, Godefrey of Viterbo; and Jaeger (1790).

CHIEF EVENTS.

1190. Henry VI. invades Italy.
1192. Imprisons Richard I. of England. Releases him, 1194.
1193. Excommunicated by Celestine III.
1197. Gives the duchy of Suabia to his brother Philipp, to whom (in 1195) he had given the margraviate of Tuscany.

With Barbarossa the glory of the House of Hohenstaufen [*stou-f'n*] hastened to its set; for although his grandson was a brilliant scholar, he did very little for the empire, and at death he bequeathed a long civil war, not unlike that of the White and Red Roses in our own history.

KAISER HENRY VI., surnamed the "Cruel," was the eldest son of Barbarossa, but no more like his father than Pan to Herculēs. He was mean-spirited and revengeful, a money-grasper, without one generous impulse in his whole composition, cruel and contemptible. He married Constance, heiress of the Two Sicilies; and at the death of her father, William the Good, laid claim to the heritage; but the Sicilians themselves chose Tancred for their

king. This brought Henry into Sicily, where he behaved more like a wild beast than a human being. Tancred died, and the tyrant could not reach him, but he put out the eyes of his son, shut up his wife and daughters in a convent, and put to death his chief adherents with barbarous torture. It is said that he forced them down on red-hot iron chairs, and then placed on their heads crowns of burning iron.*

Only one more incident remains to be told of this most hateful tyrant, and that is of a piece with his meanness, avarice, and spite. Richard Cœur-de-Lion, returning from Palestine, was driven by stress of weather up the Adriatic. His ship being tempest-tossed, he landed on the Dalmatian coast, intending to cross Germany on his way home. He was dressed like a pilgrim, but, being recognised, was seized by Leopold, duke of Austria, a vassal of the German crown. This contemptible hound, in sheer spite,† sent the royal pilgrim prisoner to the kaiser; and Henry VI., mean-spirited as his vassal, instead of helping him on his way, as his father would have done, shut him in a dungeon as a malefactor, determined to make blood money of his prize. For a year and more he kept him in bonds. The pope was applied to over and over again by queen Berengaria and others, but he shuffled and prevaricated‡ till all Christendom cried shame, then he commanded the kaiser to release his prisoner without money and without price. This Henry refused to do, and the English sent him the enormous sum of a million crowns§ for the ransom of their king. A more base and contemptible business it would be hard to find in the whole range of history.

With this price of blood the kaiser raised an army for another expedition into Sicily, where he repeated his acts of cruelty, and was poisoned by his own wife. She was a Sicilian by birth, and her hot blood boiled to see the treatment which those with whom

* This method of punishing traitors was not unusual in the middle ages. Thus, in the Hungarian "war of the peasants" (1513-1514), George Dozsa, the leader, being taken, was put to death in the same way. Seated naked on a burning throne and crowned with a red-hot iron crown, his flesh was torn piecemeal from his bones. Goldsmith alludes to him at the end of "The Traveller," but erroneously calls him "Luke."

† The offence given by king Richard was this:—When a certain fort was taken in the Holy Land, Leopold, who was only a vassal, had the audacity to plant his own flag thereon, although the king of England and the king of France had both taken part in the siege The fiery Richard, indignant at this insolence, pulled down the duke's flag and planted in its place the royal banner of England.

Richard's friendship for Tancred, and the betrothal of his nephew Arthur to Tancred's daughter was the real root of bitterness to the kaiser.

Leopold's death is thus given by Mentzel:—Falling from his horse, the duke broke his leg so badly that the leeches could not set it. "Cut it off, then," said Leopold, but no one would run the risk; whereupon the duke summoned to him a couple of his squires, put his leg on a block, and bade one of the young men hold a sharp axe under the broken leg, while the other with a sledge-hammer struck it a heavy blow. The leg, of course, flew off; but inflammation set in, and the duke died.

‡ The letters of queen Berengaria to the pope, and the pope's shuffling answers, are given at length in Rymer's *Fœdera*. No protest can be too strong in condemnation of the conduct of pope, kaiser, and duke.

§ A million ecus, equal to about six millions sterling, according to the present value of money.

she once lived, and moved, and had her being, received at the hand of the husband she despised.

Godefrey of Viterbo (1105-1199), was secretary to Konrad III., Frederick Barbarossa, and Henry VI. He wrote a *Chronicle* beginning from Adam and ending with the year 1186. These tedious chronicles are worthless except for the modern portions, especially the contemporaneous period

PHILIPP OF SUABIA AND OTTO IV. OF BRUNSWICK.

BORN 1178. REIGNED 10 YEARS, 1198-1208.

Territory added (1205), Livonia.

PHILIPP (1178, 1198–1208).—Kaiser Henry the Cruel left a son named Frederick, only two years old; but the barons thought him too young to reign, so the Guelfs and Ghibelins each chose a representative of their own faction to be the new king. The Guelfs selected Otto, the second son of Henry the Lion; and the Ghibelins chose Philipp, brother of the last king. For ten years Germany was kept in a ferment by these rivals to the crown, when Philipp died, being murdered in his bed by Otto of Wittelsbach for refusing to give him his daughter in marriage.

OTTO IV. (1177, 1209–1215).—After the death of Philipp, Otto IV. was crowned king; but the only event of his life of any interest was his alliance with John Lackland of England against Philippe Augustus of France. King John was Otto's uncle, for Henry the Lion, Otto's father, had married John's sister Maud. The nephew was with his uncle in the disastrous battle of Bouvines (2 *syl.*), won by the French (1214); and this alliance put him in bad odour with the pope, who used all his influence to get Frederick, the young son of kaiser Henry VI., appointed king. Otto, finding it hopeless to resist popular feeling backed with the support of the sovereign pontiff, abdicated, passed into private life, and died in 1218.

At the death of Henry VI., in 1198, his infant son was really kaiser, because he had been already acknowledged King of the Romans. So there were for a time three contemporary kaisers (Frederick, Philipp, and Otto), and three simultaneous popes, for each kaiser elected a pope.

[In 1204 died Saxo, a Danish chronicler, at the age of seventy. He is usually called Saxo Grammaticus, and he wrote a *History of the Danish Kings and Heroes*. This history (in Latin) begins from the foundation of the Danish monarchy in B.C. 1038. It is based on the Scaldic lays, the Icelandic sagas, and local traditions. Much of it, for its historical value, is about equal to the *British History* of Geoffrey of Monmouth. He was no German, and therefore the introduction of his name is rather out of place.]

⁂ Richard I. and John were kings of England; William was king of Scotland; Celestine III. and Innocent III. were the popes; Philippe II. was king of France; Alfonso IX., king of Spain; Sancho I., king of Portugal; Sverken II., king of Sweden; Knut VI. and Waldemar II. were kings of Denmark; and Lech V. was king of Poland.

FREDERICK II. THE WONDER OF THE WORLD (FRIEDRICH II.)

King of the Romans (*i.e.*, king elect), 1196. His seven crowns: (1) crowned, at Palermo, King of the Two Sicilies, 1198; (2) crowned, at Aix-la-Chapelle, King of Germany, 1215; (3) crowned, by Honorius III., Kaiser, or Emperor of the Holy Roman Empire, 1220; (4) crowns himself King of Jerusalem, in the Church of the Holy Sepulchre, 1229; (5) crowned King of Burgundy; (6) crowned, at Milan, King of Lombardy; and (7) Lord Protector of Hungary, 1241.

BORN 1194. REIGNED 35 YEARS, 1215–1250.

Died at Fiorentino, probably poisoned by his son Manfred, Tuesday, Dec. 13, 1250. Aged 56.

Contemporary with John, 1199-1216; *and Henry III.*, 1216-1272.

Father, kaiser Henry VI. the Cruel. *Mother*, Constance, heiress of the Two Sicilies.

Wives (1) Constance of Aragon, married 1209, died 1212

(2) Yolande, or Jolanthe, daughter of John de Brienne king of Jerusalem, married 1225, died 1228.

(3) Isabella, daughter of Henry III. of England, 1235, died 1241.

He was 15 *when he married his first wife*, 31 *when he married his second, and* 41 *when he married his third.*

Children (1) Henry, born 1212, elected king of the Romans 1220; regent of Germany 1220-1235; revolts 1229 and again 1234; the rebellion suppressed and Henry both deposed and imprisoned 1235; died in prison 1246.

(2) Konrad IV., born 1214, elected king of the Romans 1237; regent of Germany 1235, kaiser 1250; poisoned by Manfred 1254.

(3) Enzio, born 1224, made king of Sardinia 1238, vicar imperial of Italy 1239, excommunicated by Innocent IV. 1245, wounded and captured by the Bolognese 1249, died in prison 1272.

(4) Manfred, or Manfroi, born 1231, made prince of Tarentum 1248, regent of Sicily 1250, king of Palermo 1258, excommunicated by Alexander IV. 1259 and by Urban IV. in 1261, poisons his half-brother Enzio 1272, poisons his father 1250, is defeated by Charles of Anjou and dies in battle 1266.

⁂ Several other sons, all of whom died before 1272, either by the executioner, the sword, or by poison.

Excommunicated, 1222, by Honorius III.; twice in 1227 by Gregory III., again in 1228, 1229, and 1239; by Innocent IV. 1245. Crusades published against him 1228 and 1240; deposed by the council of Lyons 1245.

Territory added, 1230, Posen (Prussia), the two Sicilies by marriage.

Biographers, John Funck, *Anecdotes of kaiser Frederick II.* (16th cent.); M. Huillard-Bréholles, *Histoire diplomatique de Frederic II.*; Knighton (1864).

CHIEF EVENTS.

1224. Founds the University of Naples.
1226. LOMBARD LEAGUE renewed; put to the ban 1226, reconciled 1227.
1237. Victory of CORTENUOVA over the Milanese Nov. 27.
1241. Capture by prince Enzio of the Genoese fleet with cardinals, abbots, bishops, &c., coming to Rome to support the pope against the kaiser. The captive ecclesiastics liberated 1243.
1246. The pope gets Henry Raspon, landgraf of Thuringia, elected king of the Romans or heir presumptive of Germany. Raspon dies 1247.
1247. The pope then gets William count of Holland elected king of the Romans.
1249. Defeat and capture of prince Enzio by the Bolognese. He dies in prison 1272.

Frederick II., son of kaiser Henry VI., and grandson of Barbarossa, was only two years old at the death of his father, and only four when his mother died, leaving him under the guardian

care of pope Innocent III. He was brought up in Sicily, and always preferred the mild Italian sky to that of Germany; so that although he was nominally king of Germany for thirty-five years, he spent only two of them in that country after he was crowned kaiser (1220); and those two were occupied in punishing his son Henry for treason, or in festivities on his marriage with Isabella, the daughter of Henry III. of England.

For fifteen years he left his son Henry regent of Germany, although he was only eight years old when first appointed. He was a mean-spirited headstrong lad, more like his grandfather Henry the Cruel, than like his father or great-grandfather the noble "Red Beard"; no wonder then he proved a traitor, tried to dethrone his father and usurp the crown. When kaiser Frederick came to Germany to put down this rebellion, Henry tried to poison him, but not succeeding in this was imprisoned for life. He remained in durance for six years, and then died (1246). The kaiser having removed Henry, appointed his second son Konrad regent, married Isabella, returned to Sicily, and never set foot in Germany again.

It could not be expected that a kingdom so neglected would be well ordered, nor was it. The barons, always turbulent at the best of times, grew more unruly; their castles became the strongholds of brigands who robbed and plundered whatever they could lay hands on; no family was safe, no life no property secure. A father and mother might retire to rest, and find next morning their daughter carried off to some baron's castle a captive for life. A farmer, folding his sheep or driving his cattle to market, might be set upon by some noble with his retainers, who would drive off without recompense his flocks or herds for the use of the lord's household; and if resistance were offered he was cut down without mercy. Baron with baron held endless feud, and no language can exaggerate the lawlessness, the misery, the horrors of the time.

Character of Frederick II.—Frederick II., the possessor of seven crowns, was only a king Log after all, yet was he the most accomplished and learned sovereign of the middle ages, insomuch that he was called the "Wonder of the World." Perfect master of six languages, he wrote and spoke German, Italian, French, Greek, Latin, and Arabic, with faultless accuracy. All nature had its charms for him, and in natural history he was a second Aristotle. He knew the anatomy, structure, and habits of birds and beasts. In falconry he was wiser than Sir Tristram of Arthurian romance and wrote a treatise which proved him a

thorough master of the subject. This treatise is full of profound research, but is thoroughly practical withal; it enters fully on the habits and treatment of falcons, the foods to be given them, their maladies and remedies, their internal organisation and their outward forms, their plumage, their variety, and so on. He was an excellent leech and practical surgeon, an unrivalled musician and minne-singer, and with all this literary taste and fine genius was so active and manly that no one could beat him in athletic feats or knightly exercise. He was the admirable Crichton [*Cri-ton*] of Germany, and deserved to be called the "Wonder of the World."

Not only was Frederick himself a scholar—he also loved scholars, patronised learning and art, surrounded himself with men of thought, founded the University of Naples (1224), greatly improved that of Salerno, and made two excellent museums which unhappily were destroyed in the lawless times which followed.

As Haroun al Raschid sent Charlemagne a curious clock, so Al Kamel the sultan of Egypt sent Frederick II. a clock-tent. The tent was made of silk; and by artful contrivances it acted as a sun-dial and moon-dial, recording accurately the exact hour of the day and night, the day of the month, the age of the moon, and other useful observations.

In person kaiser Frederick II. resembled his grandfather, but was more refined and not so large. His hair was blonde inclining to red, his forehead square, his nose and mouth Grecian, his eye serene except under excitement, when it flashed like lightning; his figure was well made, his constitution good, and his health excellent.

CONTENTIONS WITH THE POPES.—This fine genius was unhappily pestered almost all his life with insurrections in Lombardy, and quarrels with the popes. He was brought up by pope Innocent III., and the Romish church expected to find in him a nursing father and willing vassal. but he was neither the one nor the other.

At his coronation in 1215 he made a vow to head a new crusade. These absurd expeditions were the craze of the period, especially promoted by the pope and his clergy. Just three years before kaiser Frederick II. came to the crown, 90,000 children left their mothers and schoolmasters to rescue the Holy Land from the infidels. Seven ships were placed at their service, but those who reached Alexandria were sold as slaves. Nothing could be a stronger proof of the pervading spirit of the time,—the general notion that God would interpose, and might choose an instrument of weakness to show to the world it is not by wisdom nor by strength that success is achieved "but bv the spirit

of the Lord of hosts;" and it took many centuries, and enormous suffering before the christian world could be taught that God is not man's vassal to do his bidding and settle his disputes, catering to his tyranny and indolence, and supplementing his ignorance and weakness. The sword and the spear are not the instruments of the spirit of God, as Jesus has told us when he said to Pilate, "If my kingdom were of this world, then would my servants fight." The Jewish kingdom is no model for other governments: it was a theocracy or government by priests, but other governments are ruled by civil powers. It is true that the papal sovereignty was under the rule of a pope and his clergy, but this was a usurpation, an unrighteous aggression, established in the very teeth of that fundamental axiom of Christ "My kingdom is not of this world," but "The kingdom of God is within you,"—its laws are to rule the heart, its powers act on the heart, its influence is over the heart, and if God interposes at any time it is to change the spirit of the mind. Hence the folly of ordeals, appeals to God, crusades, and persecutions by fire and torture, which act only on the flesh and speak only to the carnal man. It took, however, many hundred years to teach this elemental lesson, "though we walk [or *live*] in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty . . . casting down imaginations . . . and bringing into captivity every *thought* to the obedience of Christ." (2 Cor. x. 3–5.)

At his coronation, as has been said, Frederick II. promised his guardian, pope Innocent III., to head a crusade; next year the pope died (1216), and the king deferred the hateful task. He was far too fond of arts and sciences, literary ease and princely luxury, for a pilgrim king; besides, he had a crusade of his own, no wiser than the one he had vowed to undertake, but nearer home,—his crusade was to bring the cities of Lombardy into subjection, and to unify his several kingdoms into a sort of "happy family," or Utopia. Honorius III. succeeded Innocent III., a more indulgent pontiff, during whose life the vow of the crusade was allowed to drop; but Honorius died in 1227, and Gregory IX. insisted on its fulfilment without further delay. When the kaiser still tarried and loitered, unwilling to move, the new pope excommunicated him, and Frederick was obliged to go. On reaching the Holy Land he found that the Christians there regarded him as "a tainted wether of the fold," and avoided him as a thing unclean; so instead of warring with the sultan he tried the golden spears which Philip of Macedon had pronounced to be resistless, bought the titular honours of "King of Jerusalem, Bethlehem, Nazareth and

Sidon," and then returned home. Gregory was obliged to remove the ban; but the kaiser lived to see that golden weapons were no more to be relied on than those of steel, for Jerusalem fell back in 1244; and in a few more years the Christians were driven out from Palestine, and the Holy Sepulchre was destroyed.

The kaiser having returned to Italy, carried on war with the cities of Lombardy, and pope Gregory IX. alarmed at his successes, vamped up a pretext for excommunicating him again, on the absurd charge of infidelity or blasphemy, because his soldiers during the wars in Lombardy had devastated some of the churches. Kaiser Frederick losing all patience now carried his wars into the papal states, and Gregory not only hurled anathemas upon him, but actually preached a crusade against him, urging the German barons to depose him. This they refused to do, so the pope called a general council to pronounce his deposition and elect a successor. Frederick was prepared for the move, and intercepted the ships which were conveying the prelates to Rome. Gregory was furious, and "his ungoverned rage dissolved the life that wanted means to lead it;" he died of apoplexy, and the kaiser breathed again (1241).

The next pope was Innocent IV., a private friend of the kaiser, who now expected to have his own way; but Innocent IV., though he loved Frederick much, loved the papacy more. Instead of leaving the kaiser to follow his own bent, Innocent IV. peremptorily commanded him to restore at once all his conquests, and submit himself wholly to the papal will. The kaiser refused, and war broke out anew (1245). Innocent fled to Lyons, declared the kingdoms of Germany forfeit, and the kaiser outlawed. He even appointed a new kaiser, and when this puppet of Rome was slain, gave the kingdom to William of Holland (1247). This brought the regent Konrad (son of Frederick) upon the scene, to resist the coronation of the papal nominee.

Kaiser Frederick II., the king of seven crowns, and the Wonder of the World, was unable to bear up under this persistent persecution. Wherever he went he was compassed with spies; each bush was an ambush; every hand was against him; every man might slay him. He was an anathema-maranatha; his friends stood aloof, his companions fell off; alone he lived, alone in the crowded court, alone in the wide world; the king of seven crowns could not gather as many guests around his board; the admired of all scholars, "the glass of fashion and the mould of form," sneaked about his kingdom like an "unminded outlaw," footed as one "spurns a stranger cur over

the threshold." No wonder he died suddenly; some say he was poisoned by his son Manfred, but it needed no drug to kill him. He died at the age of fifty-six, and of all his numerous family not one of them died a natural death. Only one of them, indeed, survived him, and he was a captive when his father died, and remained a captive for three-and-twenty years, when he died also. 'Tis very strange, but some vessels are by the potter set apart for honour and others to dishonour, though both are moulded by the same hand, and out of the same clay.

KONRAD IV. (1250–1254).—On the death of Frederick, Konrad was recognised as king of Germany, but he died in 1254, the last kaiser of the house of Hohenstaufen [*stou-f'n*].

*** William of Holland, the pope's *protégé*, died in 1256. He was marching against the Frisons, and as he was crossing a marsh, the ice broke, and while both he and his horse were ice-bound, some Frisons came up and slew him.

The lord chancellor of Frederick II. was Petrus a Vineis, better known as Pierre Desvignes. He was born of peasants, but raised himself by his learning and talents. His influence over the kaiser was very great: he ameliorated his laws, tempered with mildness his administration, and urged him strongly to render himself independent of the popes. Towards the close of his reign Frederick became suspicious of him, accused him of an intention to poison him, and condemned him to lose his eyes. Desvignes broke his head against his prison walls, and most persons think he was innocent (1190–1246).

It was during the reign of kaiser Frederick II. that the Teutonic knights took possession of Prussia, with a view of reducing the heathen savages to Christianity, and what is called "civil order." It was afterwards associated with Brandenburg, and the graft overmastering the stock, became at last the kingdom of Prussia and its king the emperor of Germany.

The age of the Hohenstaufen kings is, doubtless, the most fascinating period of the mediæval history of Germany. It was the period of strong dramatic contrasts—heroic devotion, and almost incredible selfishness; a joyousness of spirit, exuberant, and earthly, with a monkish severity neither of earth nor heaven. Then chivalry was in its hey-day, crammed with the seemings of courtesy, manliness, and generosity, but after all a cage of very unclean birds. Women were exalted to angels with professions of reverence, but never was the sanctity of home more grossly dishonoured. It was then that the Crusades were in full favour. It was then that travellers, warriors, and pilgrims, told their tales of adventure, or startled their hearers with the strange doings of strange lands. It was then that the German love-poets warbled their native wood notes, or sang of chivalry, or drew on imagination for stories of romance. It was then that Gothic churches were planned and built. It was then that towns rose into real importance. It was then that commerce began to feel its strength. Germany never before or since has seen a period so fascinating, so full of life, so instinct with movement, so rich in colour. It lived as if life were a new thing to it, a thing of beauty and a joy for ever.

MINNE-SINGERS (1150-1250).

With the House of Hohenstaufen rose and set the love-poets, called the Minne-singers* (*4 syl.*), the heralds of the revival of European literature. They were contemporary with the house of Hohenstaufen, because these sovereigns spoke Suabian, the richest, smoothest, and most musical dialect in Germany. Although called love-minstrels their subjects are by no means limited to love-songs,—some of their lays extend to the grandeur and length of epic poems, some are national ballads, and others are records of heroic deeds or wonderful exploits.

The father of German minstrelsy is Henry of Veldig [Waldeck] and the chief of his brother singers are, Walter of Vogel-weide [*-vi-de*], Henry of Ofterdingen [*-ding-'n*], Hartmann, Wolfram, and Gottfried. A brief sketch of their different poems will render their names familiar. Of these six, Walter is by far the best as a lyrist, Henry of Veldig the most naïve and ingenious, Hartmann the most classical, Wolfram the most sublime, and Gottfried the most licentious.

I. HENRY OF VELDIG (*or* Waldeck) contemporary with Frederick Barbarossa wrote several sustained poems resembling epics in length and dignity. His chief ones are: *Duke Ernest; The Trojan War;* and *The Legend of St. Gervais.*

(1) *Duke Ernest* is son-in-law of kaiser Konrad II. Having murdered his feudal lord he went on a pilgrimage to the Holy Land to expiate his crime. The poem describes his adventures on the way; and is a mixture of Homeric legends, oriental myths, and pilgrims' tales of adventure. We have pigmies and cyclops, genii and enchanters, fairies and dwarfs, monks and devotees. After a world of hair-breadth escapes duke Ernest reached the Holy Sepulchre, paid his vows, returned to Germany, and obtained absolution.

(2) *The Trojan War.*—This is no translation of Virgil's epic, but the Latin tale in German dress. The heroes bear the old familiar names, but speak and act like German knights. The incidents therefore are not the same, nor are the characters, speeches, and sentiments the same. The most celebrated passage of this "German Æneïd" is where Lavinia tells her tale of love to her mother. This part of the poem is charming. The freshness, the artlessness, the simplicity of Lavinia's love-tale is beyond all praise. The language glows with warmth and tenderness, and is always graceful and delicate.

(3) *The Legend of St. Gervais* is not equal to the other minne-songs, and yet each of the four cantos has its beauties. St. Gervais and his brother were two martyrs of the first century, who appeared to St. Ambrose bishop of Milan in the fourth century to inform him where their bodies were buried. St. Ambrose found the relics in the place indicated, removed them to Milan, and enshrined them in the cathedral there.

*** The poetry of Henry of Veldig is marked by vivid imagination, profound thought, wonderful simplicity, a charming freshness, and shows great observation and discernment.

II. WALTER OF VOGEL-WEIDE† (1168–1230).—The great patrons of the minne-singers were the sovereigns of the House of Hohenstaufen, Henry the Lion, the dukes of Austria, and

* Minne (*2 syl.*) means love. † Vogel-weide [*vi-de*], is in Thuringia.

Hermann margraf of Thuringia. This margraf lived at Wartburg* near Gotha, and instituted a yearly prize for the best poem. It was given in honour of his wife Sophia, and all the best minstrels attended. These annual festivities went by the name of *The Contests of Wartburg* or *The Battles of the Minstrels;* and about one hundred and fifty specimens of these poems are still extant. Walter is without doubt the best of the lyrists. He had real genius, and his poetry has the true ring of inspiration. Bold in language, lofty in thought, patriotic in sentiment, he carries us away with "thoughts that breathe, and words that burn." If love is his subject it is pure and chaste, yet warm from the heart and without affectation. He was deeply pious and devout, yet he lashes the clergy for their luxurious living, and is especially hard upon the court of Rome.

III. Henry of Ofterdingen (13th century) lived in the court of Leopold VII. of Austria, and was one of the renowned competitors in the poetic contests of Wartburg. Very little of his poetry is extant, but it is thought that he was one of the authors of the *Helden-buch* (or *Book of Heroes*), and that he assisted in reducing the "German Iliad," called the *Nibelungen-lied* [*-leed*], into its present form.

The Contest of Wartburg.—The poem so called was by Wolfram, a minne-singer. It records the contest of the two great German schools of poetry in the thirteenth century: the Thuringian and the Suabian. The former, called the northern school, was famous for lyric poetry, and the latter for its romances. As a rule, the Thuringian poets possessed more sentiment and elegance of diction, but failed in loftiness, vigour, and novelty: while the Suabian or southern school had more originality and a greater range of subjects. Henry of Vogel-weide [*vi-de*] and Henry of Ofterdingen represented the two schools, and the palm was given to the former. At a future period Ofterdingen contended against Wolfram, and won the prize.

IV. Hartmann von der Aue [*Our*].—Hartmann, one of the best of the minne-singers, combined soundness of thought with elegance of diction. His *Poor Henry* is a touching tale, simple, natural, and poetic. It has been made familiar to us by Longfellow, who has taken it as the subject of his *Golden Legend.* Besides *Poor Henry* two romances of chivalry remain to us of this poet: *Ereck* and *The Knight of the Lion.*

(1) *Poor Henry.*—Henry lord of Hoheneck, in Bavaria, being struck by leprosy, was told by a wise man of Salerno that he would never be healed, till some maiden of spotless purity volunteered to die on his behalf. As lord

* Wartburg is in Saxe Weimer. Würtzburg is in Bavaria on the Main. Würtemburg is in Suabia, west of Bavaria.

Henry neither expected to find such a victim, nor even desired it, he gave the main part of his goods to the poor, and went to live in the cottage of a small tenant farmer, one of his vassals. Here Elsie, the farmer's daughter, waited on him; and hearing by accident the condition of his cure, offered herself, and after great resistance the prince accompanied her to Salerno to complete the sacrifice. When he arrived at the city, either the exercise, the excitement, or the charm of some relic, no matter what, had effected an entire cure; and when he took Elsie into the cathedral, the only sacrifice she had to make was that of her maiden name for the lady Alicia wife of prince Henry of Hoheneck.

(2) *Ereck.*—Ereck was a knight of the Round Table. After his marriage with Enit, the daughter of a poor knight, he lived in idleness, till roused by Enit to activity. He now renewed his adventures as a knight-errant, and went about fighting with brigands, giants, and dwarfs. At the feast of Pentecost he returned to the court of Prince Arthur, where he remained till the death of his father, when he retired from public life, and lived on his estates.

(3) *The Knight of the Lion.*—Iwein [*E-vine*] "the knight of the Lion," was also a knight of the Round Table. He married the widow Laudine. When he started on his adventures he told his bride he would return at the expiration of a year; and as he failed to keep his promise, his wife forsook him. On hearing this, Iwein went mad, and lived in the woods as a savage. One day he rendered aid to a lion attacked by a dragon, and the grateful brute became his constant attendant and guardian. At the enchanted fountain he released Lunete who was in bondage, and Lunete returned the favour, when the knight attempted to disenchant the fountain. After overthrowing giants and releasing three hundred virgins, Iwein returned to the court of Prince Arthur, and married Lunete, in place of the faithless Laudine.

⁂ The poem of *Poor Henry* is as superior to the other two, as the ballad of *Old Robin Gray* to that of *Alonzo the Brave and the Fair Imogine.*

V. Wolfram of Eschenbach (*died* after 1227)—Wolfram the minne-singer, was a poor knight of Franconia. He resided for the most part in the court of Hermann of Thuringia. His contest with Ofterdingen for the poetic prize has been referred to already. His chief poems are *Parzival* and *Titurel*, both allegorical. There is a dash of humour in this ancient poet which reminds us of our own Chaucer.

(1) *Parzival* (close of the 12th century).—The object of this lay is to show how a man must live in order to render himself worthy of admission into paradise. Of course the Roman Catholic notion of self-denial, penance, and a total abnegation of the world, "are the means which duty urges agents of God's will to use." Parzival is the son of a widow, who retired from the world, and brought up her son in solitude; but one day two knights encounter him, and propose to take him to the court of King Arthur. His mother greatly objects—but at length gives a reluctant consent, provided he will go thither dressed in the motley of a Fool. She thought his pride would revolt at such indignity,—but no, dressed as a fool he accompanies the two knights. On the journey he achieves so many exploits that he is readily enrolled among the knights of the Round Table, starts on his adventures, and comes to Graalburg, or the city of the Holy Graal, built by the priest-king Titural, on Mont-Salvage, in Spain; but in consequence of some informality, he is not allowed to enter. On his return to court, the report of his failure

having preceded him, he is very coldly received; and ere long the priestess of Graalburg entering, insists not only on his expulsion from the society, but even on his degradation from knighthood. Dishonoured and disgraced Parzival resolves in good earnest to qualify himself for admission into Graal Castle, and a holy hermit undertakes to instruct him in the right way. By prayer, abstinence, self-mortification, and humility, he renders himself so saintly, that the priestess of Graalburg comes to him again, and says he is now worthy to enter the Holy Gates, and to reign as king and priest for ever in the Celestial city of Graalburg.

This of course is an allegory of man "made perfect through suffering."—See Rev. VII. 14.

*** The poem of Titural, the priest-king and founder of Graalburg, is only a fragment.

VI. Gottfried of Strasburg (12th century). — Gottfried [*Got-freed*], the minne-singer, is the author of *Tristan and Yseult* [*E-soilt*]. This poem forms a complete contrast to that of Parzival. Parzival was brought up in solitude, Tristan in a court; Parzival knew nothing of the world, Tristan was initiated into all its vices: Parzival was a religious man, Tristan a worldly one; Parzival lived for the life to come, Tristan for the life that now is. So also the two poets are in strong contrast: Wolfram is religious, Gottfried secular; Wolfram is grand and often mystic, Gottfried airy and simple; Wolfram is solemn and moral, Gottfried sensuous and lawless. As a poem the latter is the more artistic, and in a literary point of view is decidedly the superior.

Tristan was the nephew of king Mark of Cornwall. Being severely wounded while fighting for his uncle, he went to Ireland to be cured, and the princess Yseult was his leech. On his return to Cornwall, he gave such a glowing description of his fair nurse, that Mark sent him to crave her hand in marriage, and to conduct her to Cornwall. On embarking, the queen-mother entrusted her daughter with a love-philtre to be given to king Mark on the day of espousals; but the young couple, wholly ignorant of its nature, drank it themselves, and from that moment their attachment to each other was a charmed passion. True, Yseult married Mark, but her love for Tristan knew no abatement. Mark could not shut his eyes to the guilty love of his nephew, and banished him from Cornwall; but Yseult eloped with him, and they lived in concealment in a cavern. Mark tracked them to their hiding-place, and brought them back; but as Tristan still continued his attentions to his aunt, king Mark again banished him, and he went to Normandy. Here he married a lady of the same name, who for distinction sake is called Yseult with the White Hand.

[Here the poem breaks off, but sequels have been added by other hands. One sequel says, that Tristan returned to Cornwall, and as he fastened on a necklace and was kissing his aunt's neck, Mark stabbed him in the back and he died. This is the story which Tennyson follows in his *Idylls of the King*, and is the most ancient.

Another sequel is, that Tristan, being wounded in Normandy, sent for his aunt, and told the messenger, if she consented to come, to fasten a white streamer to the mast-head. The ship hove in sight, and "White-hand" told

her husband a black flag was displayed; on hearing which, he bowed his head and died. When his aunt heard of his death she kissed the corpse and died also. Mark buried them both in one grave, and planted over it a rose-bush and a vine. This ending is wholly inconsistent with the character of the cowardly, mean-spirited, and jealous Mark.

Other minne-singers of less note were: Conrad of Würtzburg; Ulrich of Lichtenstein; and Hadlub.

¶ At the same period were produced four other poems of considerable importance, the *Alexander-lied* [*-leed*], the *Nibelungen-lied*, the *Kudrun*, and the *Helden-buch* or *Book of Heroes*, all of which must be noticed somewhat in detail.

I. *Alexander-lied.*—The *Alexander-lied* by Lambrecht, a monk, is one of the best poems of the middle age. It is divided into two parts, one historic, and the other mythical. In the first part we are told of the education of Alexander and his wars. The Persian expedition is very graphicly written: the fate of Darius is related with pathos and good taste.

In the second part we see the Macedonian among the Scythians, admiring their poverty, their independence of spirit, and their simple manner of life. He then goes to the extreme limits of the world, when a resistless desire comes over him of seeing Macedon once more. He sends a letter to his mother, and in this letter he describes his adventures, the marvels he has seen, and the enchanted regions he has visited. Having gone down to the infernal regions, he purposes to visit paradise, but is told that before he can do so he must cease from war, purify his soul, and crucify his body with its affections and lusts.

II. *The Nibelungen-lied* [*-leed*] is the most important poem of the middle ages. It is called the "German Iliad," and the thirty-nine books or lays run to about the length of Milton's *Paradise Lost*. Nibelung was a mythical king of Norway, whose subjects were called Nibelungers, and his kingdom Nibelungen-land. As *Nebal* means "darkness," the Nibelungers were the "children of the land of mists."

This grand poem, like the *Alexander-lied*, is divided into two parts. The first part contains the marriage of Siegfried and Kremhild, and ends with the death of the bridegroom. The second part contains the marriage of Kremhild with Etzel, and ends with the death of the bride.

The hero of the first part is Siegfried of Xanton, youngest son of the king and queen of the Netherlands. After having conquered the Nibelungers and carried off their "hoard," he goes to Worms to solicit in marriage Kremhild, the sister of Günther, king of Burgundy. This journey gives an opportunity of informing the king who Siegfried is, of recounting his exploits, and of making us acquainted with the previous history of the hero. It is in this narrative we are informed of the conquest of the Nibelungers, of the cloak of invisibility, of the enormous strength of Siegfried equal to that of twelve men, of his slaying a dragon, and of his having anointed his body with its blood, whereby he had rendered himself invulnerable.

Siegfried, on his arrival, was entertained with princely hospitality, and it was during his stay at Worms, that Günther started for Issland, to ask the hand of queen Brunhild in marriage. As the conditions were that he must first surpass her in hurling a lance, throwing a huge stone, and in leaping, Günther induced Siegfried to accompany him with his cloak, and to assist him in these feats. Siegfried readily consented, and enabled Gunther to win, in consequence of which Brunhild became his wife. The proud queen was still so imperious

that Günther again applied to his friend for aid; and Siegfried, invisible from his cloak, took from the bride her talisman, a magic ring and a girdle, after which she was perfectly submissive; and Günther, in return for these services, allowed Siegfried to marry the lady Kremhild.

Some years having passed over, Siegfried and his wife paid a visit to Günther, at Worms. During this visit the two ladies fell out respecting the superior merits of their husbands; and Kremhild, in order to carry her point, told Brunhild it was by Siegfried's aid that Günther had won the contests, and that it was Siegfried who had carried off her talismans on the wedding night. Brunhild was furious, vowed vengeance, and employed Hagan to murder Siegfried. Hagan had learnt from Kremhild that Siegfried's vulnerable point was between the shoulders, so one day on his return from a hunting expedition, as he stooped down to drink from a spring, Hagan stabbed him in the back, and killed him. Thus ends the first part.

The second part shows that a total change had come over the character of Kremhild since the murder of her husband. She, who before was modest, artless, simple, and confiding, became arrogant, dark, plotting, and revengeful. Her one thought was vengeance,—this was the end and aim of her existence. The better to accomplish her object, she married Etzel or Attila, king of the Huns, and after a time invited Günther, Brunhild, and Hagan to visit Hungary. The king accepted the invitation, and went in royal state, with a host of followers. Scarcely had the party arrived, when Kremhild accused Hagan of murdering her husband, and Hagan confessed the deed. The old animosity being thus kindled Hagan murdered Etzel's young son. Kremhild was mad with rage and grief: she was like a bear robbed of her whelps, or a tigress of her cubs. She vowed vengeance on Hagan, Brunhild, and all the Burgundians. Slaughter followed slaughter; and after many a fray, Hagan and Günther were taken prisoners. Kremhild gloated over her victims, she chuckled with joy, she was beside herself, and seizing a sword, cut off both their heads. Hildebrand, an officer of the Hunnish army, horrified at this inhuman conduct, slew the queen as he would have killed a serpent or wild beast, and so ends the second part of this grand epic.*

III. *The Kudrun.*—The Kudrun is called the "German Odyssey," because it is the second best epic of the Hohenstaufen school. It is divided into three parts, called "The Hagen," "The Hildê," and "The Hedel," from the chief characters.

(1) The Hagen.—Hagen, the son of Siegeband, king of Ireland, was carried off by a griffon to a desert isle; but it so happened that three sisters, princesses, had been banished to the same island, and they took the boy under their charge. By constant encounters with wild beasts, young Hagen grew up manly, strong, and brave, while the influence of the three princesses developed in him the element of chivalry. After a time, a ship happened to touch upon the island, and carried them all to Ireland, when Hagen married Hildê, the youngest of the three sisters.

(2) The Hildê.—Hildê in due time had a daughter, called Hildê, after her mother. The father doted on his daughter, and could not bear the thought of losing her; so when any messenger arrived with proposals of marriage, he was put to death. At length Hedel, King of Friesland, sent three messengers with proposals of marriage, but instead of

* The story of the *Nibelungen-lied* is borrowed from the second part of Snorro Sturleson's *Edda*, in Norse. The author is unknown. Probably the work is simply a compilation of independent lays, dating back from the days of Charlemagne, and brought together by the minne-singers. Some think that Homer's *Iliad* was a similar compilation. In modern times we have *Ossian*, which Macpherson asserts he picked up from traditions and pieced together into connected stories.

addressing the father, they addressed the daughter, and induced her to elope; Hagan pursued and overtook the fugitives, but finally consented to give his daughter in marriage to the suitor.

(3) The Hedel.—Hedel and Hildê had two children; a son, named Otwin, and a daughter, Kudrun, of most extraordinary beauty. A crowd of suitors sought her in marriage, amongst others, Hartmut of Normandy, but none of them found favour with King Hedel. At length came Herwig of Friesland. He came as an invader with a large army, and to prevent bloodshed the king allowed him to address his daughter. Kudrun willingly accepted him, but while preparations for her marriage were going on, Hartmut came secretly and carried her off. Chase being given, Hedel overtook the ravishers; but as he boarded their ship he was cut down by Ludwig, the father of Hartmut. The party at length reached Normandy, but Kudrun resolutely refused to marry Hartmut; whereupon Ludwig, in his wroth, flung her from the castle into the sea, from which she was rescued by Hartmut. Ludwig and his son being called to the wars, Kudrun was left under the charge of Queen Gerlinde (3 *syl.*), a woman of savage disposition and most violent temper. She insisted that Kudrun should consent to accept her son, and when she proved restive, knocked her down, dragged her by the hair, and shut her in a dungeon. When released from this durance, Gerlinde employed her as a slave in the most menial of work. At length her brother Otwin and Herwig came to Normandy, and saw Kudrun washing in a river the queen's linen. A very touching scene ensues, most beautifully described. In order to hoodwink the queen Kudrun promises to marry her son, but Otwin and Herwig attack the castle. Ludwig, who has returned, is slain, and as Gerlinde is rushing forward to stab Kudrun, she is arrested by Watt Long-beard, and laid dead at his feet. Kudrun now returns home, marries Herwig, and the poem ends.

IV. *The Heldenbuch* or *Book of Heroes* (13th cent.)—The literary value of the Heldenbuch is very small. It consists of several tales, the best compilation being that by Gaspar Vander Roen [*ruhn*]. The exploits are the usual encounters with giants and dragons, and the perpetual recurrence of the same adventures, varied like the changes of a chime of bells, is most tedious. Those who can read with pleasure *The Seven Champions of Christendom* may enjoy a similar treat over the German *Book of Heroes*.

ECCLESIASTICAL ARCHITECTURE.

At the same period were conceived and put in hand some of the finest cathedrals of the world; as, for example, that of Strasburg,* begun in 1015, the spire of which (466 ft.) is one of the highest in Europe, and is wholly unequalled in grace and symmetry. Cologne cathedral was founded in 1248, but was not finished till the year 1880, when its completion was celebrated with great pomp, the emperor of Germany being present on the occasion. Its spire (525 ft.) is the highest in the world. This sublime conception in stone, with its numberless and exquisite carvings, shows a ripeness of art which could belong only to a people far advanced in civilisation. The superb spires of Vienna and Ulm, and the cathedrals of Magdeburg, Spire, and Friburg, belong to the same period.

* Strasburg Cathedral, begun 1015, completed 1276. The spire was begun 1277, and finished 1439.

THE GREAT DUKES OF GERMANY.

1 Saxony, 2 Bavaria, 3 Suabia, 4 Franconia, 5 Lotharingia.

After the death of Konrad IV. and William of Holland, the crown of Germany went begging; none of the great dukes would accept it. They preferred the solid advantages of their own duchies to the ungracious honour of being called kaiser. While the monarchy is lying shipwrecked, it will be a favourable moment for taking a glance at the great feudatories of Germany. They were five in number: the duke of Saxony, the duke of Bavaria, the duke of Suabia, the duke of Franconia, and the duke of Lotharingia or Lorraine.

I. *The duke of Saxony* at one time held more than half Germany. His possessions included Holstein in Denmark, and (taking the river Elbe as an eastern boundary) ran southward till they embraced the duchy of Bavaria. East and west they extended along the sea-board of the Baltic, from Russia to the Zuyder Zee. This was a monstrous overgrown dependency, which happily did not long exist, and was in some measure due to accident, thus:—Lothăr, duke of Saxony, being chosen kaiser, gave his duchy to his son-in-law Henry the Proud, who was, at the time, duke of Bavaria, and held Holland and Tuscany in right of his wife. This haughty magnate refusing to pay homage to Konrad III., was at once deprived of all his possessions held under the crown. One stroke of the pen reduced his duchy to Holland and Tuscany, over which Germany had no lordship. Bavaria was again made a separate duchy; the principal bishops of Northern Germany took Westphalia and Oldenburg; Mecklenburg and Holstein became independent; and Thuringia was given to the landgraf Ludwig. Frederick Barbarossa did something for Henry the Lion, son of Henry the Proud, by giving him Brunswick and Luneburg, but the unwieldly duchy was hopelessly anatomised, and at the death of kaiser Konrad IV. consisted of what is now called Prussian Saxony, with some small portions of Brandenburg and Pomerania. The chief city was Wittenberg.

In 1211 the duchy of Saxony was again reduced by the separation of Anhalt as a separate principality.

In 1226 Lubeck, once the capital of the duchy, was declared free by kaiser Frederick II.

In 1260 the duchy was divided into two portions, one called Saxe-Lauenburg, and the other Saxe-Wittenberg. To the latter was attached the electorial dignity. Part of Saxony now belongs to the kingdom of Russia.

II. *The duke of Bavaria.*—Bavaria, a corrupt form of the Latin Boi-aria, the country of the Boii, a Celtic race, was colonised some 600 years before the birth of Christ. The country was conquered by Charlemagne, and at the partition of his kingdom was settled, by the treaty of Verdun, on Ludwig surnamed the "German."* In 1070 it passed to the Guelfs, and continued in that family 110 years, when (shorn of Carinthia, Austria, and Styria) it was transferred by imperial grant to Otto, count of Wittlesbach. In 1805 Napoleon I. erected the duchy into a kingdom, and a descendant of Wittlesbach still occupies the throne. The original capital was Ratisbon; but in 1183 Ratisbon was made a free city, and Munich became the Bavarian capital.

*** In the Franco-German war Bavaria sided with Prussia; but Saxony, which refused to join, lost its individuality and was added to the kingdom of Prussia. (1870–71.)

* It then contained (besides Bavaria proper) Carinthia, Carniola, Istria, Friuli, Pannonia, Moravia, Bohemia, Austria, and Styria.

III. *The duke of Suabia.*—Suabia, a corruption of Suevia, the country of the Suevi, lay between the Rhine and the Lech, reaching north to the Black forest, and including Zurich in the south. In fact, it was what is now called Würtemberg, with parts of Bavaria and Switzerland. The following towns were in the old duchy of Suabia: (beginning north) Essenlingen and Nordlinger; Tubingen and Ulm (all in Würtemberg); Augsburg in modern Suabia; Alsace; Constance and Zurich (in Switzerland).

In 918 Suabia was acknowledged as a duchy of the empire, and after changing hands several times, was (in 1080) bestowed on count Frederick of Hohenstaufen [*stou-f'n*]. Under this illustrious house, it became the most wealthy, polished, and civilised portion of Germany, and was especially famous for being the ducal court of the minne-singers.

With the House of Hohenstaufen it rapidly declined, and gradually the name of Würtemberg overrode that of Suabia. Dissensions between the lordships of Würtemburg and Baden led (in 1376) to the first *Suabian League*, opposed to the *league of Marbach* formed between Würtemberg, Baden, and seventeen towns. The Suabians took the side of the Swiss in the war of independence, and the other league that of the Austrians; but ultimately the count of Würtemberg joined the Suabians, and thus formed (in 1449) the *Great Suabian League*.

1512. Suabia became one of the ten circles of Germany.

*** *Now no remains of its former greatness exist, and what is termed Suabia is an insignificant portion of the German empire.*

IV. *The duke of Franconia.*—The name of Franconia was given to a large district of Germany lying north and south of the river Main, originally peopled by the Franks. In the early part of the empire, this province enjoyed the privilege of electing the king of Germany within its own territories, and of crowning him by the hands of its archbishop, primate of the empire.*

In 912 Konrad I. count or duke of Franconia, succeeded the Carlovingians. The house gave at that time only one sovereign, but on the extinction of the Saxon dynasty, it was re-elected in the person of Konrad II., and supplied Henry III., Henry IV., and Henry V. The house of Hohenstaufen was also a branch of the same powerful line.

In this period, Franconia greatly increased in extent and importance; and its spiritual principalities of Mainz [*Mȳnce*], Worms, and Spire (west of the Rhine), with Würzburg (east of that river), acquired both wealth and political influence. Its other chief towns were Fulda (in Hessen-Cassel), Bamburg, and Nürnburg.

At the close of the Hohenstaufen dynasty, Franconia, like Suabia, rapidly declined. It now forms part of the kingdom of Bavaria.

V. *The duke of Lotharingia or Lorraine.*—Lotharingia, or the kingdom of Lothār, included the south of Holland, all Belgium, and the north-east corner of France† cut off by the river Meuse. In 1044 this vast district was divided into Lower and Upper Lorraine, the former being the part which now belongs to Holland, and the Upper all the rest. The dukes of Lower Lotharingia were generally called the *dukes of Brabant.*

¶ *The German empire at this period contained six archbishops, thirty-seven bishops, seventy abbots, abbesses, &c., altogether 113 ecclesiastical magnates.*

Of lay princes it had one king, six dukes, thirty counts, and sixty imperial towns. Altogether ninety-seven lay estates.

* That is, the archbishop of Mainz or Mentz. † Before the Franco-German war (1870-71).

CHIVALRY.

It would be quite impossible, without a recognition of the institution of chivalry, to form any correct notion of the state of society in the middle ages. Knighthood was the one ambition of the gentry, and its requirements formed the education, gave the bias, and directed the moral and social tone of society.

The crusades gave to chivalry a peculiar importance, because those who embarked in these wars fancied they were doing God service, and flattered themselves that they were the soldiers and champions of God and of his Christ. This gave to the profession of arms an enthusiasm, a fanaticism, a halo of living martyrdom easily won and readily conceded.

Every youth of gentle blood was regularly trained to knighthood by being domesticated from the age of seven in the castle of some knight, to serve in the capacity of page. His duty at this tender age was chiefly to wait upon the ladies of the family. He was taught, from the first, to honour God, to reverence women, to obey promptly, and to respect the christian religion.

At the age of fourteen the page was advanced to the rank of squire, and his duty then was to attend on the knight at all times, whether at home or abroad, in the chase or the banquet, in the tournament or the battle-field. To cover him with a buckler and defend him with a sword. Every squire was accounted a gentleman, and as such was privileged to bear arms on his shield. In his escutcheon, the helmet which surmounted the shield was always placed sideways with the vizor down. Squires had swords, but no belt; and their spurs were of silver.

At the age of twenty-one the squire became a belted knight, and changed his silver spurs for gilt or golden ones. He was called *Sir* and his wife *Madam*. He was allowed to carry a spear, to wear mail armour, to hoist a flag on his castle-keep, to take part in any tournament, to be attended by a squire, and to confer the honour of knighthood upon others.

This was the education of the period. Book-learning was for the most part relegated to ecclesiastics; and not a few churchmen were wholly unable to write or read. Pages and squires were taught to dance and sing, to play on the lute and harp, to hawk and hunt, to ride and fish, but their great delight was the tilt-yard, where they strove with each other in knightly exercises.

It was an advance, no doubt, on the barbarism of the preceding period, but in time the knights became arrogant and exclusive, tyrannical and overbearing, money-grasping and self-indulgent, most dogmatical and most intolerant.

TOWNS.

At one time the entire population of Germany was divided into two classes—the gentry and the common people; but with the rise of chivalry arose a middle class, that of merchants and tradesmen. Knights and nobles lived in isolated castles, but merchants and tradesmen in towns.

Ere the dynasty of the Hohenstaufens [*stou-f'ns*] had come to a close, there were many towns of Germany of great political importance from their wealth and numerical strength. The crusades, which gave glory to the order of knighthood, gave wealth and influence to the merchant class. War with all its evils is good for trade: large armies have to be equipped, enormous stores to be provided, and many wants are created which must be supplied. Besides all these sources of trade, the crusades opened up new countries, introduced new articles of barter, and new marts; so that these Holy Wars, which failed to

effect the object for which they were set on foot, nevertheless helped to civilise the nation, and to raise the great towns to political and social influence.

According to feudal law, towns (like all the rest of the soil) pertained to the feudal lords; and the inhabitants, together with their shops and houses, were the property of these lords; but when a town increased in wealth and population it was generally chartered, and forthwith had its own magistrates, its own guilds, its own police, its own militia, and its own bye-laws. The bailiff or steward previously appointed to look after the interest of the feudal lord, and to collect his dues, was superseded by crown or civic officers; and the people who were vassals to some duke or baron, became subjects of the crown, recognising the supremacy of the monarch, but ruling themselves by their own magistrates.

Both towns and kings had one common enemy in the barons, and therefore sided together in all baronial contests. The towns strengthened the hands of monarchs, and kings elevated towns by grants and royal charters. Having thus become a third power of the state, the time could not be far off when they would be admitted as a third college in the great national Diet or Assembly.

TRADE-UNIONS.

The crusades, as was stated above, gave a great impulse to trade, but the police arrangements of Germany were still so defective that the country swarmed with pirates and highwaymen; while the extortions and rapacity of the barons acted like a blight upon commercial enterprise.

As far back as the eleventh century, Hamburg, Bremen, and Lübeck, had combined together in mutual defence; but in 1241 was set on foot the famous Hanseatic League.* It began with the three cities of Hamburg, Brunswick, and Lübeck, but rapidly increased, and ultimately contained all the chief commercial cities between Holland and Livonia to the number of eighty-five. These cities were divided into four circles, the head centres of which were Lübeck, Cologne, Brunswick, and Dantzig. A Diet was held every three years for general purposes, and an extraordinary one every tenth year for renewing the unions. The edicts passed at these Diets were communicated to the head centres, and were by them transmitted to the several guilds within their jurisdiction.

This league was the first systematic trade-union in Europe. It attained enormous political power, and its good influence on trade, agriculture, and civilisation, can hardly be over-rated. For many years it was the undisputed mistress of the Baltic Sea and German Ocean; the greatest powers dreaded its hostility, and every commercial nation sought its alliance.

In the fifteenth century it reached its culminating point, and then gradually declined, because it failed to keep pace with the times. In 1598 it came into collision with England; in 1630 the majority of its cities formally renounced their alliance.

LIBERATION OF THE SERFS.

The crusades had another beneficial effect—the liberation of the serfs. At one time the large mass of the people were serfs, who worked without hire, and were looked upon as human cattle: some might be sold from hand to hand, but others were attached to the soil like its trees and buildings.

* "Hansa" a bond for mutual aid, a trade-union.

By a brief of the pope, every slave who took part in a crusade was free, and thousands upon thousands of them obtained their liberty by this means. In some cases, a lord, when he started for the Holy Land, voluntarily set his serfs free; in others, they deserted during the long absence of their lords; and in not a few the master never returned.

If serfs sought refuge in a large city, no bailiff or baron would dare to lay hands on them. They were under the protection of the city, and any attempt at force would have been resented not only by the city itself, but by the whole league of which it was a part.

It was not absolutely needful to dwell within the walls to be accounted a denizen thereof; there were the extra-mural, as well as the intra-mural, burghers. It was requisite for those who tilled the soil to be extra-mural, but it made no difference to their right of protection whether one lived within or without the gates, so long as he was within the jurisdiction of the town.

Thus serfdom was broken-in upon, and many toilers of the soil became a free peasantry. Experience soon showed that free labour was the more profitable, and before the close of the thirteenth century the great mass of German peasants had become free and independent.

ADMINISTRATION OF JUSTICE.

There was no one system of law in use over all Germany in the Middle Ages. The princes administered justice, each in his own district, according to local customs and traditions.

SACHSEN-SPIEGEL.—Between 1215 and 1218, a Saxon noble compiled the local laws of Saxony into a digest, which he called the *Saxon Mirror* (*Sachsen-spiegel*); and in the fifteenth century, this digest had the same authority in Germany as the Common Law has in our own country.*

VEHM-GERICHT.—In Westphalia there was a very remarkable tribunal, called the *Vehm-Gericht* or "Secret Tribunal." Its judges and officers were all muffled, its summonses were delivered in secret, and every one connected with the tribunal was sworn to secrecy. This mysterious institution exerted a wholesome restraint on the lawless barons, for an offender might at any moment be dragged blindfold before the judges, and hung on the first tree in obedience to their sentence.

The Holy Vehm, like the Holy Inquisition, was no single court, but a society which could hold a court in any place within the Red Land. It was at the summit of its power in the fourteenth and fifteenth centuries, but towards the close of the latter period it rapidly declined; and in its decline it was disgraced by many deeds of private malice, personal envy, or the mere lust of greed.

Originally its courts were held in open day under some tree, but in its degenerate days it had midnight sessions in secret chambers or caverns underground. The district over which it held jurisdiction was called the "Red Land," the place where a court was convened a "Free-bench" (*frei-stuhl*), the court itself a "Free Session" (*frei-ding*), the judges were "Free-grafs" (if of noble rank), and "Free Burghers" (if otherwise). The inferior officers, such as the crier, ushers, sergeants, doorkeepers, and so on, were called "officials" (*schöppen*). The emperor was *ex officio* "Grand Master," and the archbishop of Cologne, as lord of the land, was president. None but freemen and those born in wedlock could hold any office in the Vehm, and every member was sworn to secrecy: what was done in the tribunal, who

* Somewhat later another compilation called the *Suabian Mirror* (*Schwaben-spiegel*) was compiled This was a similar digest of the Common Law of Suabia.

belonged to it, and who was brought before it, were profound secrets, "not to be divulged to wife or child, father or mother, friend or confessor—not to be told in words, or expressed in writing, or signified by symbols, or dressed in parable, or hinted at by sign, or communicated by look," if the person sworn to secrecy "would sleep in an unbloody grave."

A court being assembled, a coil of rope and a naked sword were placed on the altar before the president. The rope signified the mode of death which awaited the accused; and the sword, which formed a cross with its handle, symbolised the christian faith of the tribunal.

The president sat on a black stool just behind the altar, the Free-grafs occupied a black bench immediately behind the president, and the Free Burghers another behind the nobles. The usher having cried "Silence!" three times, the president, with his hand upon the rope and sword, pronounced the following form of words, which the judges and officials repeated after him: "I swear by the Holy Trinity and the Four Evangelists to uphold the Sacred Vehm, and to defend its judgments against father and mother, wife and children, brother and sister, fire and water, earth and air, all that the sun shines on, all that the dew moistens, all who dwell on the earth, and all who occupy the great deep. I swear to give the Sacred Vehm information of all that I know, all that I believe to be true, and all that I hear repeated by credible witnesses which affect its interest or may aid its judgments. I swear to conceal nothing, to extenuate nothing, to exaggerate nothing, out of love, affection, or friendship, or for any consideration whatsoever of houses or lands, gold, silver, or precious stones. I swear never to associate with any one under the sentence of this court; never to hint to a culprit his danger of arrest, never to advise him to flight, nor to aid him directly or indirectly to evade the summons or sentence of the court. I swear never to succour any one accused or convicted with fire or water, food or clothing, shelter or concealment; never to give him a cup of water to allay his thirst, nor invite him to a fire in the cold, nor give him shelter from the storm. So help me God and the Holy Evangelists."

After this oath had been duly repeated, the president commanded "the child of the cord" to be brought forth, and six of the officials dragged him, "bound and helpless," to the foot of the altar. Instantly every member of the court unsheathed his dagger, and the accused was unbound to stand his trial.

"Speak, accuser," said the president; "speak to the four quarters of heaven, to the free judges here assembled, and make good the charge brought against the prisoner." If, after the charge, the accused could justify himself, he was bound to secrecy and acquitted; if not, the president said to him: "Prisoner, I now deprive you of liberty, divest you of all honours, and put you to the ban of the empire. I forbid you the four elements, and pronounce you outlawed. I devote your neck to the rope, your body to the birds of prey, and may God have mercy on your soul. Officers, do your duty." Whereupon the prisoner was taken from the court, and hanged on the first tree.

If any one refused to obey a summons, or resisted an arrest, or escaped from the hands of the officials, he was at once given over to death, and it was the bounden duty of every member of the tribunal to seek his death; but whoever killed him had to leave a knife with the corpse, to show passers-by that the man had met with his death by judicial sentence, and not by murder. Every accusation had to be made in the Red Land, and the accused could be tried nowhere else.*

* Sir Walter Scott has given a pretty full description of the Vehm-gericht in his "Anne of Geierstein," Chap. xx.

INTELLECTUAL STATE OF GERMANY IN THE THIRTEENTH CENTURY.

The mind of a new people seems to grow in knowledge like the mind of children in civilised states. In infancy very little intelligence is displayed; in early youth the imagination outruns the judgment; then is it that the body requires constant activity, imagination is rampant, and the dawning mind delights in the marvellous: ghosts and spirits, giants and dwarfs, miracles and wonders, nothing is incredible, no inconsistency is too extravagant. This is the age of muscular activity, of selfishness, of cruelty and mischief, heedlessness and boisterous animal spirits, yet is it also the age of credulity and religious fervour, charity and giving. The literary taste is not for historic facts, moral teaching, or logical exactitude, but for tales of wonder, romance, and daring; quips and cranks are preferred to sober argument, and the surprise of a riddle is preferred to the slow and gradual process of demonstration.

Such was the intellectual period of Germany in the thirteenth century. The mind of the people was just opening, the people were beginning to rejoice in their strength, and to long for adventure. It was the age of romance, the age of daring, the restless, careless age of young life. Hence the crusades; hence the love of brigandage; hence the heedless cruelty, the overweening selfishness, the reckless liberality; hence too the credulity and love of the marvellous. Nothing was too extravagant, too inconsistent, too absurd; and the literature consisted of tales of romance, quibbling on words, metaphysical fancies, and illogical imaginings, more than of sober facts and logical truths.

Take, for example, the great question of the day, which gave rise to the two theological parties called the Realists and Nominalists. Plato, the Greek philosopher, had said that when God created the world, he must have formed an *idea* of what he intended to create, before he called it into being. This *idea* he compared to a mould which models what is put into it according to its shape, or to a seal which impresses soft wax with its own intaglio. The *idea* of deity, according to Plato, was a *real* something; it was a mould, a seal; it was that which stereotyped airy nothingness with its form and fashion; it was the matrix of the divine will. Such was Plato's notion, and this fancy transferred to christian divinity, gave rise to the party called Realists, that is, the party who believed the *idea* of creation was a real something which moulded all things into their present shapes. Aristotle, another Greek philosopher, disagreed with Plato, and thought the divine *idea* was simply a thought, a vision of the mind, and when God said let there be this or that, it was not the idea which was photographed, but each article sprang into form and fashion in obedience to the creative word. God named the article, and it was—he spoke, and it was done—he commanded, and it stood forth. This party, therefore, called themselves Nominalists in opposition to the Realists. The former were the disciples of Aristotle, the latter of Plato, and more volumes—huge ponderous folio volumes—were written on this subject, than on any other which ever provoked a war of words before or since. Of all divinity the scholastic was the most puerile and most profitless; it was mud-pie divinity, as worthless and as fragile as the architectural labours of children on the sea-shore. Of all literature the juggling with words is the most tedious. Of all books this school divinity is the most profitless.

Concurrent with this knight-errantry of the schoolmen, were the wonder-workers and theological romancers. It was customary for the monks to be read to at meals, just as Charlemagne was, but instead of some standard book, the reader preferred novelty, and not unfrequently amused his audience with some heathen tale or scripture incident adapted to christian times. It was

especially amusing to these children of manly growth to place some saint in a predicament from which there seemed no escape, and then to deliver him by a miracle. It was thought that the greater the difficulty and the more astounding the miracle, the more it redounded to the glory of God. They magnified God by making him the machine to extricate their heroes when there was none else to deliver them. Hence the miracles ascribed to saints, their lives of wonder, their marvellous adventures.

St. Paul tells us that "God hath chosen the foolish things of the world to confound the wise; and . . . . the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised . . . . and things which are not, to bring to nought things that are; that no flesh should glory in his presence." This was a favourite text: it gave colour to all sorts of miracles, and many an adventure was undertaken in a false reliance on this scripture. We need here only mention the crusade of Peter the Penniless, or that of the children, which perhaps was more foolish still. If God chose the weak things of the world to confound the mighty, then might he choose an army of children to bring to naught the great Saracenic power; if he chose things despised as his instruments "that no flesh might glory," then might he choose women and vagrants to deliver Jerusalem from the hands of the infidel.

Divinity was all in all in the thirteenth century. Not the divinity of the Bible, but the divinity of the Bible interpreted by the ecclesiastics of the period. The divinity which magnified the church by multiplying the interferences of deity with the laws of nature, and made the ministers of religion fellow-workers with God—not fellow-workers to do his bidding, but commissioners and plenipotentaries, with superhuman wisdom, and miraculous powers, if needs be, to carry into effect what they considered would add to the glory of the church.

In schools, divinity was the one study—that is, every branch of learning was dipped in that vat. Law was legal divinity; leech-craft, medical divinity; the arts were scientific divinity; mathematics, magical divinity; astronomy was astrological divinity; and without divinity there was no learning.

Law was not trying offenders by evidence but by appeals to God. The plaintiff and defendant were pitted together, and judged guilty or not according to their success in a combat or trial of endurance. God was asked to defend the right, and he who prevailed was proclaimed by God to be innocent. Or the accused was subjected to some ordeal; to walk blindfold and bare-foot amongst red-hot ploughshares, or to thrust his naked arm up to the shoulder in scalding hot water, or bound hand and foot to be tossed into a river; if he escaped unharmed, it was manifestly by miracle, and no one could do such miracles except God were with him.

So in medicine, it was not so much by the administration of drugs, as by the miraculous effects of charms and amulets, pilgrimages, visiting the tombs of saints, touching some holy relics, intercession or penance, that the sick were to be restored. God was expected to give health when he was appealed to, for the "Lord killeth and maketh alive; he bringeth down to the grave and bringeth up. . . he will keep the feet of his saints . . and by strength shall no man prevail."

Nor was it otherwise in science, where magic and astrology were mainly relied on. Such is a picture of the intellectual state of Germany in the thirteenth century. It was a progress, no doubt, from the previous period, but it was at present the purposeless activity and crude wisdom of a child, not the steady industry and sober matter-of-fact wisdom of experienced manhood.

DIVISION II.—PART II.

FROM THE GREAT INTERREGNUM, 1256, TO THE REFORMATION.

THE INTERREGNUM.

17 Years, 1256–1273.

Contemporary with Henry III. of England.

The Hohenstaufen line had gone out miserably. The boy Konradin, a bright brave lad of sixteen, the last representative of the line, became the pope's captive and perished on the scaffold, "throwing down his glove in protest or defiance" (1268). The poet Dantê was present at the execution: he was a little boy then, not above three years old. It was a sad affair, and brought about the "Sicilian Vespers," for the pope took it upon himself to appoint a Frenchman, Charles d'Anjou, to the kingdom of Sicily.

Germans, Sicilians, pope, and empire, being all at loggerheads with one another, no kaiser was appointed, but three nominal kaisers were elected at the same time, and this period of anarchy is called the interregnum.

The three nominal kaisers were William of Holland, Alfonso of Castile, and Richard duke of Cornwall. William, a rough fellow, was the pope's *protégé*, the pope even supplying him with money, till the Hollander perished in the Dutch bogs, horse and man too.

Alfonso king of Castile, was surnamed the "Wise," from his knowledge of astronomy. He said of Ptolemy's system, that "the world seemed but a crank machine, and it was a great pity Ptolemy had not been consulted before it was turned off." He was wise enough to stay at home; and, except that he wore the title of kaiser, concerned himself very little with the Holy Roman Empire. A clerk or two at Tolēdo did all the official writing that was required.

The third nominal kaiser was Richard duke of Cornwall, brother of Henry III. king of England, and cousin of Otto duke of Brunswick. Richard was a younger son of John Lackland, and not much wiser than his foolish father and foolish brother. He had however plenty of money from his Cornish mines, and was liberal with it. The tales told of his prodigality and pomp are fit for the fabulous princes of the *Arabian Nights Entertainments.* We are told that he entered Aix-la-Chapelle at his coronation in thirty-two state carriages, each drawn by eight horses, and that he distributed in gifts "three hogsheads of gold and silver pieces." *

* This prodigal prince squandered in this coronation above 20 millions sterling, according to the present value of money. The sum set down is 700,000 pounds of silver. Wages for labourers being 1*d.* a day, and for skilled workmen 3*d.* or 4*d.* N.B.—1 lb. of silver = 66*s.*

In 1263, he quitted Germany, and returned to Berkhampsted, in Hertfordshire. He still called himself kaiser, but the title was ignored in the English court, and he died in 1271.

This period of the interregnum was one of the darkest in the annals of Germany. There were keepers enough of the sheep, but none to keep the keepers, so robbery and outrage were the order of the day. Princes with barons, barons with knights, and knights with burghers, were at daggers drawn. Each was an Ishmael, whose "hand was against every man, and every man's hand against him." Robber barons robbed all who had anything worth stealing, and snatched up everything they could lay hands on, houses or lands, no matter,—principalities or powers, sheep or oxen, merchandise or money. "The heart of the people was but for covetousness, and for oppression, and for violence, to do it. The princes of the land were rebellious, and the companions of thieves."

Happily this midnight darkness was broken into by one of the greatest of the German kaisers. One well worthy to take his place with Henry the Fowler, Otto the Great, and Frederick of the Red Beard.

DIVERS HOUSES.

FROM 1273 TO 1437.
Gives 11 kings.

RUDOLF I. of Habsburg; ADOLF of Nassau; ALBERT I. of Austria; HENRY VII. of Luxemburg; FREDERICK III. the Handsome of Austria with LUDWIG V. of Bavaria; GUNTHER of Schwarzburg; KARL IV. of Luxemburg; WENCESLAUS the Worthless of Luxemburg; RUPERT, surnamed "Klemm," palatine of the Rhine; and SIGMUND margraf of Brandenburg.

RUDOLF I. OF HABSBURG.

King of the Romans (i.e. king elect) 1273; king of Germany 1273; king of Italy 1274
He never went to Rome to be crowned kaiser by the pope.
BORN 1218 REIGNED 18 YEARS, 1273-1291.
Died at Germersheim, Sunday, July 15, 1291, aged 74.
Contemporary with Edward I. 1272-1307.

Father, Albert the Wise, count of Habsburg, in Switzerland, and landgraf of Alsace. He died in Palestine 1240.

Wives (1) Gertrude, countess of Hohenberg, daughter of Meinhard of the Tyrol, married 1245, died 1281. (2) Elizabeth of Burgundy, married 1284.

Children (1) Albert, who came to the crown at the death of Adolf. He married Elizabeth, daughter of Meinhard count of Tyrol, 1282, and his father gave him Austria, which he detached from Bohemia. (2) Rudolf, to whom his father gave Styria, which he detached also from Bohemia. He had six daughters: Mathilde, married the count palatine of the Rhine; Agnes, the duke of Saxony; Hederig, the margraf of Brandenburg (all before 1277); Judith married Wenceslas IV. king of Bohemia in 1289; Clementina married Karl Martell, afterwards king of Hungary; and Katharine married Ludwig duke of Bavaria. (Six daughters married six crowns.)

Biographers: Schönhuth, *History of Rudolf of Habsburg*; Gerbert, *Letters of Rudolf*, 1772; Bodmann, *Letters of Rudolf*, 1806; Gothofredus of Ensningen, *Life of Rudolf*. Albert of Strasburg, a contemporary, wrote a biography of Rudolf and his successors down to Karl IV. (inclusive). N.B.—Habs-burg is from *habicht-burg*, hawk-castle.

CHIEF EVENTS.

1276. Ottokar, king of Bohemia, compelled to do homage. Austria, Styria, and Carniola, taken from him.

1278. BATTLE OF MARKFELD, near Vienna, in which Ottokar was defeated and slain.

1282. Austria given to prince Albert eldest son of Rudolf.

1290. The electors refuse to create Albert "king of the Romans" or heir presumptive of the empire.

*** In 1280 died Albert the Great, aged 87, a Dominican monk, of such prodigious learning that he was looked on as a magician. His works on philosophy and scholastic theology are still extant.

The anarchy in the central parts of Germany reached its height. The people, alive to the deplorable state of affairs, attributed it to the want of a ruler to keep the nobles in check and maintain obedience to the laws. The barons were by no means desirous of giving up their brigandage; and probably would have made no change, if the pope had not interfered. He insisted on the appointment of a king, and gave out that he would himself appoint one, if the electors refused to do so.

At last Werner, archbishop of Mainz [*Mÿnce*], induced the seven electors* to make choice of Rudolf of Habsburg. Rudolf was too poor to excite the jealousy of the nobles, but being heir of one of the oldest lordships in Suabia and of the gray Hawk-castle called Habsburg, he commanded their respect.

Rudolf is first seen in history in the train of Ottokar, king of Bohemia, whom (in 1254) he followed in a crusade against the pagans of northern Germany. The Bohemian thought him "hardy and modest, stout of heart, and fairly wise."

Born on May-day, 1218, Rudolf had reached the fifty-sixth year of his age when he was called to the throne of Germany. He had long cast off the wildness of youth, and had shown the stability and judgment of mature manhood.

CHARACTER AND LIKENESS.—Rudolf is described as a tough steel-gray warrior, of strong character and firm grasp of hand. Honest, vigorous in intellect, God-fearing, and of the simplest habits. He had been much tried, and, as he had a thorough knowledge of man and was wise in the ways of the world, he was much respected, and had the confidence of all who knew him, from the highest to the lowest. In person he was above six feet high. His nose was large and arched; his figure slender; his head bald on the scalp, but at the sides the long hair fell straight to his shoulders and then curled. He had neither beard, moustaches, nor whiskers. His complexion was pale, his countenance grave and thoughtful, his temper cheerful, his manners urbane, and his deportment dignified.

* The seven electors were the archbishops of Mainz or Mentz, Treves, and Cologne; the dukes of Bavaria and Saxony; the margraf of Brandenburg; and (Ottokar) king of Bohemia.

RUDOLF AND THE CHURCH.—Rudolf was always supported by the church, to which he was profoundly submissive. There is a tradition, that one day a poor priest was taking the holy elements to a dying man, and came to a brook swollen by recent rains. Rudolf happened to come up at the time, and dismounting, placed his horse at the disposal of the priest to carry him across the brook. When the man of God had reached the other side, and was about to return the steed to its owner, Rudolf begged him to accept it as a gift: "Father" said he, "take it. I am not worthy to use it now, seeing it has been consecrated to the service of God."

This priest was subsequently chaplain to Werner, the archbishop, whom he determined to win over to the interests of Rudolf. This, however, was not needful, for Werner was his friend already. In 1260, the prelate being on his way to Rome to receive the pallium on his appointment to the see of Mainz [*Mȳnce*], Rudolf gave him a night's lodging, and accompanied him with a sufficient escort from Strasburg to Rome, and back again, across the Alps, which were at the time infested with robbers.

RUDOLF'S CORONATION.—It was Michaelmas day, 1273, when Rudolf was chosen king by the electors. He was laying siege to Basel when his brother-in-law, Frederick, brought him the news. He at once raised the siege, and concluded peace with the townsmen. It is said that the bishop of Basel, when he heard of the appointment, exclaimed, "Sit firm, O Lord of Hosts, or Rudolf will push Thee from Thy throne!" Whether true or not, this half profane remark shows the character of the new king. It shows him to have been a man of iron will and iron grasp, and therefore well fitted for those unsettled times.

Without delay the kaiser elect went to Frankfort to meet the electors, and thence to Aix-la-Chapelle for his coronation. The anointing over, the investment followed, the coronation oaths, the homage, and the enfeoffments of the nobles. By some mischance there was no sceptre prepared. It had been lost in the time of anarchy. No matter. Rudolf took a cross from the hand of a priest standing by. "This is the sceptre of the world; the symbol of the King of kings," said he. "Be this my sceptre. And may He by whom kings rule and princes decree justice make the sceptre of righteousness the sceptre of my kingdom." These words delighted the bystanders, and confirmed the goodwill of the clergy.

Rudolf began his rule as a christian king should do—with even justice, firmness, and benevolence. The new honour made no difference in his character and habits. He still dressed with the

same simplicity, and in camp was not ashamed to wear a gray doublet patched and mended by his own hand. Though king and kaiser, he remained poor to the last.

Resolved from the very first to put down brigandage, he sent a circular letter to his vassals stating his intention, and calling on them for their co-operation. At the same time he requested them to come without delay to render homage for their lands.

Ottokar of Bohemia.—By far the most powerful of the crown vassals was Ottokar, king of Bohemia and Austria—a proud, overbearing prince, who fully expected to have been made kaiser. He was disgusted that he was passed over. Here was he, the most opulent and mightiest noble of all Germany, set aside for one of his own ritters—a poor, threadbare Swiss gentleman-at-arms, once domesticated in his own court. It was too insulting, and Ottokar refused to acknowledge the upstart. So he replied to those who summoned him, "What does Rudolf want with me? I have paid him his wages."

Rudolf, though an upstart, knew how to hold his own. Though "poor and threadbare," he was not to be browbeaten. He summoned Ottokar to Nürnberg (1274) to render homage; but the summons was disregarded. A few months later he cited him to Würtsburg, but with no better result. Next year he commanded him to appear at Augsburg, and, as he still neglected to obey, declared him an outlaw, and put him to the ban of the empire. War could no longer be avoided. Rudolf at once invaded Austria, and smote the rebellious vassal both hip and thigh with such great slaughter that he demanded peace. "Peace!" cried Rudolf; "there can be no peace between us till you have done homage for those lands of yours." Ottokar was loath, but there was no remedy, and he was obliged to submit (1276).

The proud Bohemian hoped to be allowed to pay homage in private. He hoped to be received in a tent on an island in the Danube; and, in order to strike awe and command respect, he arrayed himself in all his bravery. Rudolf, clad in buff leather and iron, sat on a camp-stool to receive him. He sat as a soldier among his comrades, not as a monarch amidst his vassals. "The Bohemian," he said, "has often laughed at my leather doublet, but now shall my buff jerkin laugh at his purple and fine linen." The prelates, the princes, the dukes, the common soldiers of both armies, beheld the gorgeous Bohemian, ungirt and bare-headed, kneel on both his knees before the leather and the iron. They saw him place his two hands between those of his lord, and heard him say, in humble suit, "I confess myself your man, life and

limb; and to you will I be true and leal for the lands that I hold of you." The proud master who "had paid the wages" was the submissive vassal of his late domestic.

MARKFELD (1278).—Ottokar had rendered homage. He had humbled himself by his lips, but his masterful spirit was not bent. On his return home his queen upbraided him roundly for his cowardice and want of spirit. Nettled and stung with pismires, he prepared to renew the war; and Rudolf met him in the August of 1278 in Markfeld, on the very spot since noted for the famous battle of Wagram.*

The Bohemian divided his army into three parts; Rudolf did the same. The Bohemian's war-cry was "Praga;" Rudolf chose the word "Christ." The Bohemian standard was a lion; Rudolf's was a black spread-eagle. Early on the morning of August 26th the battle began. It raged with unabated fury till mid-day. Neither side gave way; neither could claim the advantage. At length Rudolf's horse was shot under him, and Rudolf, thrown to the ground, covered himself with his shield till another horse was brought him. He mounted. His guard rallied round him. "Charge!" The Bohemians fell back, unable to resist the attack. "They flee!" cried Rudolf. The confusion spread. The retreat became a rout; the rout, a flight; the flight, a panic. The victory was certain. Many Bohemians were taken prisoners; more were left dead upon the road, or driven into the marshes. And where was Ottokar? In the vanguard, which was the last to turn. Ottokar refused to flee. He resolved to stand his ground to the very last. One of his own nobles gave him his death wound, and, when he fell, twenty others pierced him with their long spears. His own soldiers stripped him of his costly armour, robbed him of everything he had about him, and left him naked, gashed with wounds, and weltering in his blood.

Rudolf rode up and saw the naked body on the ground. He could not but rejoice at the unexpected victory, but his joy was dashed with grief at the sad spectacle before him. "How are the mighty fallen, and the weapons of war perished!" "He that is mighty hath done great things, and holy is his name. His mercy is on them that fear him. He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and hath holpen his servant" that trusted in him.

The victorious kaiser commanded the bleeding body to be

* The battle of Wagram, in which the French, led by Napoleon I., conquered the Austrians, July 5, 1809 In this fight 20,000 Austrians were made prisoners.

cleaned and carried to Vienna. There it was embalmed and laid in state. In due time it was conveyed to Prague in grand procession, and buried with the burial of a king.

As for Austria, it was divided between the two sons of Rudolf, while Carinthia was given to the graf of the Tyrol, whose daughter had married Albert, the kaiser's eldest son. Thus triumphed Rudolf over Ottokar, and thus was it that Habsburg became the most powerful family of Austria.

RUDOLF'S RAID ON THE ROBBERS (1281–1291).—Being now the undisputed master of the empire, Rudolf applied himself to the establishment of good order. He revived the police system set on foot by kaiser Frederick II., and rode yearly through his kingdom to put down private feuds and rid the country of robbers. The nobles themselves were the chief aggressors. They used to send forth their retainers for plunder, and give them shelter and protection in their strong fortresses. Rudolf felt assured that nothing could be done while these nests of unclean birds were suffered to remain, so he destroyed the castle when he put to death the lord who made it a den of thieves. In Thuringia,* which perhaps was the worst of the haunts, he levelled to the ground as many as sixty-six castles, and put to death twenty-nine of the robber-nobles. Some were tied to the tails of their own horses and trampled to death; others were hung on the nearest tree.

By this vigorous administration a wholesome fear of doing wrong soon spread, and, with increased security, commerce rapidly increased. The name of Rudolf became the terror of evil-doers and the praise of them who did well. In 1290 he wished his son Albert to be appointed his successor; but the electors refused to nominate any one during the lifetime of the kaiser. Next year Rudolf died, in the seventy-fourth year of his age and the eighteenth of his reign.

He was undoubtedly the right man in the right place. He was brave and well favoured by fortune—a prudent man, who took his tide at the flood. For many years his reign was accounted the standard of perfection, and to come up to the fulness of the measure of king Rudolf was the German *beau idéal* of kingly excellence. Few men could have held their own in these turbulent times, and fewer still have done so, and yet bought "golden opinions of all sorts of men."

Rudolf was contemporary with Edward I., one of the greatest and best of our British monarchs: great in war, and greater still in peace—an Alexander and Justinian, a Mars and Mercury. An anecdote is told of Rudolf not unlike that of our own Alfred in the cottage of

* "Thuringia"—that is, Saxe-Coburg-Gotha, Saxe-Meiningen, and Saxe-Weimar.

Denewulf, when he was commanded by the swineherd's wife to mind the cakes. We are told that Rudolf once strayed into a baker's shop, and, as the morning was chill, went to the fire to warm himself. The baker's wife said sharply to him, "Soldiers have no business in poor folks' houses." "Don't be angry," said the king, "for I am an old soldier who have spent all my life in the service of that rascal Rudolf." "If you serve that fellow," replied the woman, "you deserve no pity;" and then she inveighed against the kaiser in good set terms. As the stranger did not move, she threw water on the fire to drive him out of the house. On sitting down to dinner, the king sent a boar's head and a bottle of wine to the virago, who was in dreadful fear when she found out that her guest was the kaiser himself, and sent her husband without delay to crave pardon. Rudolf, to carry on the joke, said gravely he would forgive her if she would tell the company about their morning interview. This she did, to the infinite diversion of the guests, and returned home not a little pleased that she had escaped so lightly.

MEN OF LETTERS.

ENGELBERT (1259–1331), abbot of Admont, in Styria, poet and historian, lived in the reign of Rudolf. His prose work is a *History of the Rise and Fall of the Roman Empire*. His poem is on the *Election of Rudolph*.

MARTIN, of Poland (* –1278), who wrote a *Chronicle of the Popes and Emperors* to 1277, is especially noteworthy for his very minute account of the scandal respecting Joan, the female pope, whom he places between Leo IV. and Benedict III. (853–855). The tale is that she was an English girl educated at Cologne, who assumed man's clothes in order to elope with her lover, the monk Folda. While at Rome she earned such high praise for her great wisdom that she was elected to succeed Leo IV., and assumed the name of John VIII. Her sex was discovered by the birth of a child on her way to the Lateran basilica, and, being put to death, she was smuggled into the grave, and the time of her pontificate was added to her predecessor. The first to mention this scandal was Anastasius, in 886, only thirty years after the supposed death of Joan, when many contemporaries must have been living. In the *Augustan Annals* (1135) we are told that this "female" was the pope who consecrated Louis II. of France (855). Lenfant, who died in the reign of our George II., gives a *History of the Female Pope*. Though Gibbon (*Decline*, &c., ch. xlix.,) calls the tale "fabulous," it was accepted as genuine history till quite recent times; and it would be well indeed if the worst thing that could be said against the popes of Rome is, that once a woman was mistaken for a man.

ALBERT THE GREAT, or *Albertus Magnus* (1193–1280), bishop of Ratisbon, was a marvellous man, whose works cover twenty-one folio volumes. Thomas Aquinas was his pupil. His knowledge of chemistry brought on him the reputation of being a sorcerer. In the winter of 1240 he gave a banquet at Cologne to William of Holland, king of the Romans (*see* p. 106), when instantaneously the bleak, bare, wintry scene was transformed into the verdure and bloom of summer. If Albert had a hothouse screened from sight, by drawing a curtain on one side he might easily have shown his guest plants in full flower, and fruits in full ripeness, even in December. He also made a speaking head, an automaton of brass, which uttered articulate sounds. This in the thirteenth century was looked on as Satanic inspiration; but Maskelyne and Cooke had not then exhibited, "every evening at eight o'clock, in the Egyptian Hall, London, their mechanical wonders."

¶ The name, however, of Albertus Magnus has a much greater historical importance than that of a clever gardener or mechanical genius. He was the founder of the Second Age of SCHOLASTIC PHILOSOPHY, in which the metaphysics and logic of Aristotle were brought to bear on natural and revealed religion.

For a century or more this worthless "battle of frogs and mice" had been

going on. For a century or more the wise ones of Christendom had spent their thought in dreaming the dreams of Alnaschar,* rather than on building on the solid foundations of real facts. For example, the word "person," applied to God, does it mean person or something else? Or when it is said that the Son of God was made flesh, does it mean His divine nature was incorporated or something else? Questions of this sort were preached from the pulpit and taught in the schools, far rather than pure and undefiled religion, based on simple faith and manifested by good works. Albert tried to botch up a religious compound of Aristotle, St. Paul, and the christian fathers; and all Europe ran mad after his theological minotaur. Never was there religious folly more utterly worthless than this everlasting disputation "about goats' wool." Never was blindness more dangerous than when the half-enlightened "saw men as trees walking," and thought they saw aright. Never were huge folio volumes more broadcast over the world than by the doctors of the middle ages. Like spiders, they drew forth materials from within themselves, and produced cobwebs of learning; but their only effect was to entangle. Wonderful they might be for the fineness of the threads and the delicacy of the workmanship; but they were only cobwebs after all, to be swept away by the besom of common sense. Melanchthon tells us that Aristotle's ethics were read in churches by these schoolmen instead of the New Testament; and that man was deemed the wisest, not who could explain the best, but who could puzzle most. (Apolog. A.C., p. 62.)

To give one example:—Are the bread and wine, in the eucharist, really bread and wine? or are they converted into the humanity and divinity of Jesus Christ? or are the humanity and divinity of Christ compounded with them? or do those who partake of them receive bread and wine into their mouths, and Christ Himself into their hearts by an act of faith? Libraries of books have been written on these speculations, and the ill-blood they have stirred up has produced a whole "Iliad of evils."

This "philosophy, falsely so called," not only degraded religion, it also debased the language by the introduction of a host of new and barbarous words. It was necessary to invent terms to show the supposed difference between tweedledum and tweedledee; and as no existing words could do so, a new coinage was necessary, and hence the language of the schoolmen was barbarous and wordy in the extreme. It is a jargon as difficult to read as heraldry or botany, and good scholars are lost in the shoals and quicksands, unless they have made a special study of the technicalities of the system.

Vivês tells us it was by no means unusual, when disputants had exhausted their stock of arguments, to find them slanging each other like Billingsgate fish-fags, and afterwards coming to blows with fists, clubs, or swords. And it was not uncommon to see men wounded, or even killed, in a quarrel about some word. Take, for example, the word "matter," meaning the element or material of things created. Is it a mass of atoms, or only divine thought? Is it an emanation from the Creator, like light and heat from the sun, or only latent power energized? Is it the impress of the divine will stamped into form, like the impression of a seal on soft wax, or is Deity all in all, both creator and creation? Be it what it may, one thing is certain: not all the schoolmen, from Albertus Magnus to Duns Scotus, could explain what it is; and, in the words of Martial, freely translated, it may be said,—

'Tis folly to moil o'er a profitless trifle,
Or on what none can know your invention to rifle.†

* Alnaschar, see *The Barber's Fifth Brother* in *The Arabian Night's Entertainments.*

† Turpe est difficiles habere nugas,
Et stultus labor est ineptiarum.

ADOLF OF NASSAU.

BORN 1252. REIGNED 6 YEARS, 1292-1298.

Wife, Imagina, daughter of Gerlach lord of Limburg.

On the death of Rudolf it was generally thought that his son Albert would be chosen king; but Gerhard, archbishop of Mainz [*Mynce*], had sufficient influence with the electors to get his cousin, Adolf of Nassau, nominated instead.

Adolf was a stalwart, but necessitous, prince, much concerned in the French wars of Edward I. of England, whose stipendiary he was. As he did not answer the expectations of the electors, they deposed him and set Albert, the eldest son of Rudolf, on the throne. Adolf, of course, resisted, but was slain in a battle, near Worms, after a feeble reign of six years.

ALBERT I. OF AUSTRIA (ALBRECHT I.)

BORN 1248. REIGNED 10 YEARS, 1298-1308.

Wife, Elizabeth, daughter of Meinhard count of Tyrol, and niece of Frederick of Baden.
Father, kaiser Rudolf I. of Habsburg.

Albert was crowned at Aix-la-Chapelle. He was not a prepossessing man either in personal appearance or in manners. He "looked like a clown and behaved like a loon." He was big-nosed, loose-lipped, blind of one eye, rude in manners, grasping, selfish, and overbearing.

When pope Boniface VIII. was told of his election he exclaimed, "Why, how in the world can such a one-eyed lout be emperor of the Romans?" In addition to his ugliness, the pope objected to him both because his wife Elizabeth was nearly related to the excommunicated Frederick of Baden, and also because he was the "assassin of Adolf," for so the pope insisted on calling him, although Adolf was slain in fair fight in the battle of Worms.

The angry pontiff summoned Albert to Rome, but Albert sent a representative. When the ambassador presented his credentials, the pope, in a towering rage, exclaimed, "'Tis I, 'tis I who am kaiser! 'Tis I, I say, who am emperor!" The ambassador was dismissed, Albert excommunicated, and his subjects absolved from their oath of allegiance. Albert at once prepared for war, and the pope in alarm withdrew his opposition and became reconciled to the "one-eyed loon."

The great defect of Albert's reign was that he considered the kingdom made for the king, and not the king for the kingdom. Thus he cared very little about the well-being of his subjects, but directed all his efforts to enrich his family by new principalities,

bishoprics, abbacies, and free cities. His acts of spoliation and injustice estranged many and raised up a host of enemies.

WILLIAM TELL (1307).—Switzerland was divided at the time into several cantons, each ruled by its own laws; but the forest-cantons, for greater security, had placed themselves under the protection of Rudolf, before he was made kaiser, and Rudolf had governed them wisely and well. On the death of Rudolf, his son Albert, duke of Austria, became their protector, and goaded them to rebellion that he might find excuse for depriving them of their independence and adding them to his own estates. To this end he sent them "Egyptian taskmasters," who annoyed them in every way possible.

After enduring much, the proud mountaineers formed a conspiracy to free themselves of their "protector." They assassinated the governor, Gessler, and, after the famous battle of Morgarten, obtained their release by royal charter.

DEATH OF ALBERT (1308).—Albert was on his road to punish the Swiss for their rebellion when he was murdered by his nephew John, whom he had basely defrauded of his inheritance.

John was the son of Albert's younger brother Rudolf, and joined with four others to assassinate his uncle. They followed him to the war, they crossed the Reuss in the same boat, and on their way to Habsburg castle fell on him and murdered him. The lifeless body was left on the road, and subsequently a convent was built upon the spot where it was found. No one mourned his loss, and the electors refused to make choice of his son for the next kaiser.

THE TALE OF WILLIAM TELL.

William Tell was one of the chiefs of Uri, and refused to salute a cap which Gessler, the governor, had insolently raised on a pole in Altorf market place. Gessler commanded Tell to be put to death, but being told of his skill in archery, condemned him to shoot an apple from the head of his own son at the distance of 100 paces. Tell succeeded in this perilous task without injuring the lad, but letting fall a concealed arrow, was asked by Gessler with what object he had secreted it. "To shoot thee," said Tell, "if I had failed in the task allotted me. Gessler, on hearing this, arrested the archer, and ordered him to be carried in chains to the dungeon of Küssnacht, in the lake Luzern, "there to be devoured alive by reptiles;" and went himself to see the sentence carried out. Scarcely had they pushed from shore when a dreadful storm arose, and Gessler commanded the prisoner, who knew the lake well, to be unchained that he might steer the boat. When near enough to the island, Tell leaped ashore, pushed back the boat into the lake, and shot Gessler with an arrow.*

Albert was on his march to punish the Switzers for this offence when he met with his death; and Leopold (the brother of kaiser Frederick), who took up the cause, was utterly defeated in the battle of Morgarten some seven years afterwards (1315).

* Dr. Bernays, in his edition of *Schiller*, says: "According to the prevailing fashion of our day doubts have been thrown upon the truth of the story of Tell, because there exist other legends to the same effect, and it is thought unlikely that history would repeat itself in so singular an occurrence; but, he adds, the story has been believed in Switzerland for five centuries, and in all parts of the country are there memorials of it, such as the chapel on the *Tellen-platte*, where the hero leaped from the boat during the storm; the tower in Altorf to mark the spot where Tell's son was placed with the apple. The chapel was erected only thirty years after the death of Tell (1388), and a series of frescoes, coeval with the building, commemorate every incident of the tale. It is further said that when the chapel was opened there were 114 persons present who had known Tell, and had been witnesses of the exploits.

HENRY VII. OF LUXEMBURG (HEINRICH VII.)

King of the Romans (*i.e.* king elect), 1308; King of Germany, 1309; King of Italy, 1311; Kaiser or Emperor of the Holy Roman Empire, 1312.

BORN, 1263. REIGNED 4 YEARS, 1309-1313.

Father, John count of Luxemburg.

Wife, Margaret of Brabant, married 1292, died 1311.

Son, John, who in 1310 married Elizabeth, widow of Wenceslaus IV. and heiress of the throne of Bohemia. By this marriage John became king of Bohemia.

After an interregnum of seven months the electors chose for their king, Henry count of Luxemburg. He was chosen "for his renowned valour," and because his brother, the archbishop, was one of the electors. Henry was brave and powerful, sagacious and just, but he lived too short a time to do much for the empire.

None of the kings of Germany since Frederick II. had been crowned emperor of the Romans by the pope, and none since his successor, Konrad IV. had entered Italy with a hostile army. Henry VII. wished to be crowned emperor, so leaving his son John regent of Germany, he entered Italy; was crowned at Milan "King of Lombardy," and at Rome "Kaiser of the Holy Roman Empire." He then put Robert king of Naples to the ban of the empire, and marched to Naples to bring it into submission. In Tuscany he received the sacrament from the hands of a Dominican monk,* but died the next day, poisoned, as the world said, by the sacramental wine; if so, it was certainly an atrocious crime.

His death was a great loss. Cut off in the flower of his age, and in the full tide of his usefulness—cut off, too, in such a way that the flesh shudders at the thought—poisoned by wine administered to him in a sacrament, in the house of God, by one of the ministers of the Holy Gospel,—it is almost too horrible to be believed, but a Dominican himself lays the charge at the door of his brother monk.

The connection between Germany and Italy was now practically at an end, and it is well for Germany that it was so. It was a costly honour, and Rudolf was wise enough to know it. He compared Italy to the lion's cave, and said with the fox, "I see many footsteps tending that way, but none from the cave back again." Certainly much blood and treasure was spent in Italy, but no German king brought away with him thence either profit or glory.

ALBERTIN MUSSATO (1261-1329) poet and historian, filled several offices near kaiser Henry VII., and commanded the troops in the Italian expedition, but he died in exile. He left behind him, in Latin, two historical works: *The Deeds of Kaiser Henry VII.* and the *Historic Events since the Death of Henry*. These histories are excellent both in style and matter. Mussato also wrote several tragedies in Latin, still extant.

* The monk's name was Politian.

TWO SIMULTANEOUS KAISERS.

FREDERICK (FRIEDRICH) THE HANDSOME, DUKE OF AUSTRIA, 1314-1338.

LUDWIG V., DUKE OF BAVARIA, 1314-1347.

King of the Romans (*i.e.* king elect), 1314; crowned at Milan King of Lombardy, 1327; crowned at Rome Kaiser or Emperor of the Holy Roman Empire, 1328.

Ludwig married Margaret of Holland, 1324.

Contemporary with Edward II., 1307-1327; *and Edward III.*, 1327-1377.

On the death of Henry VII., the electors could not agree upon a successor; some were for Frederick, surnamed the "Handsome," son of kaiser Albert I.; while others chose Ludwig duke of Bavaria, both being grandsons of Rudolf. Frederick was crowned at Aix-la-Chapelle, and Ludwig at Cologne. The result of this double election was a terrible war which lasted for ten years. The towns, for the most part, sided with Ludwig, but the nobles with Frederick. At length a decisive battle was fought at MÜHLDORF, in Bavaria, in which Frederick was defeated and taken prisoner (1322). He had fought like a lion. The chroniclers say that "he slew fifty of the opponents with his own hand." His brother was to join him, and after ten hours' fighting a cry was raised of "Help at hand! Leopold to the rescue!" On rushed the Austrian with redoubled fury, on drove he into the thickest of the fight; but alas! the reinforcements were not those of his brother, but those of the enemy. All hope was lost. Resistance was in vain. He was surrounded on all sides, hemmed-in, disarmed, and taken captive. For three years was he kept prisoner in an old castle in the Upper Palatinate, where his sole employment was whittling sticks. His Spanish wife cried herself blind at the sad fate of her "Handsome" husband. He was ultimately set free by his brother Leopold, on condition of resigning all claim to the empire, and he died in 1338.

The battle of Mühldorf was fought eight years after the battle of Bannockburn, and twenty-four years before the battle of Crecy. Frederick the Handsome is not reckoned among the sovereigns of Germany any more than Lady Jane Grey is reckoned among those of England.

Ludwig V. had no sooner got rid of his rival than he became involved in a quarrel with the pope. Pope John XXII. was angry because Ludwig had not applied to him to sanction his election; but Ludwig insisted that he owed his crown to the electors, whose choice was final, and needed no confirmation.

The pope would not admit this, and excommunicated him, laying under an interdict all those parts of Germany which supported him. Thus the old old quarrel between pope and emperor broke out afresh, but the beginning of the end had set in, and the thunders of the Vatican were passed by as the idle wind which no man regarded.

Pope John XXII. was succeeded by Benedict XII., who carried on the contest of his predecessor, but found himself no longer supported by public opinion. The effect of these anathemas was indeed the reverse of what was intended: instead of weakening the power of the kaiser they strengthened it; instead of estranging the people they made them rally round their monarch, and lifted a personal quarrel into a great national question, which the general voice resolved should be now and for ever settled.

*The Pragmatic Sanction of Rense** (1338).—At length the princes of the empire took the matter up, and met in convocation at Rense, near Coblentz, on the Rhine. Here they passed a decree declaring that the kaiser or emperor of the Romans derived his rank and power, not from the pope, nor yet from the pope and the electors mutually, but from the electors only. This ordinance was accepted by the states, was proclaimed through the length and breadth of the empire, and became a law of the land. It was of the utmost importance, as it established for all time the independence of the empire.

Ludwig V. and Margaret Maultasch (1346).—The next move of kaiser Ludwig V. was most unwise. He had won triumphantly his first contest with the pope, because it was a question pertaining to the civil polity of the empire, but his present dispute was like that of Korah against Moses. In the first dispute the voice of all Europe was with him; in the second, the voice of all Christendom was against him. The case was this: Margaret surnamed "*Maultasch*" or Bag-mouth, daughter of the Duke of Tyrol, was the richest heiress in Europe. She had married the eldest son of John king of Bohemia, but after twelve years of wedded life, having no child, had separated from him. The kaiser resolved to secure the wealth of this rich heiress; so he undertook as emperor to sign her divorce, and then gave her in marriage to his son.†

* "Pragmatic Sanction." The Latin word *sanctio* means an "ordinance to which a penalty is attached," or "a penal statute," and the Latin word *pragmaticus* means, "relating to state affairs." Hence a *pragmatic sanction* means "a penal statute bearing on some important state question."

† Margaret Bag-mouth had a son by her second husband young Ludwig, but the boy died in 1363, aged ten. The father died two years before (1361) and the mother three years after (1366). The Bag-mouthed lady left all her possessions to the arch-duke of Austria, her cousin (*i.e.* son of her mother's sister), and it is said that "the Austrian lip" is inherited from the mother of Margaret Maultasch.

When Margaret married duke Ludwig, her first husband also married again, and had both sons and daughters.

A kaiser had no more right to annul a marriage than the pope had to elect an emperor. Marriage, at that time, was a religious rite, and to interfere with it was to interfere with the prerogatives of the church. Here, then, the pope stood on good ground. In 1346, Clement VI. declared Ludwig deposed, and named Karl, margraf of Moravia, kaiser in his stead. Happily for the nation Ludwig died the year following by a fall from his horse in a boar hunt, or another civil war might have broken out (1347).

The battle of Crecy was fought August 24, 1346.

It was this Ludwig V. who placed the two eagles on the imperial seal; whence the double-headed eagle of Austria.

Ludwig V. was the last emperor excommunicated by a pope.

BATTLE OF MORGARTEN* (November 15, 1315).—We must now go back to the death of kaiser Albert. It will be remembered that he was assassinated on his march to Switzerland. Frederick of Austria was one of the two kaisers elected to succeed him, and his brother Leopold took up the cause of kaiser Albert. In 1315 he entered the Forest Cantons at the head of 15,000 men. It is said that he carried ropes with him, to hang the ringleaders, and scare the peasants into submission.

The Swiss were not daunted. They contrived to muster some 1300 men, who placed themselves on the mountain slopes of Morgarten. At daybreak the Austrian cavalry began to move. Their helmets and armour, swords and lances, glistened in the sun. The advance guard entered the pass. The whole land, from the foot of the hill to the Lake Luzern, was covered with troops. They began the ascent, when some fifty Switzers rolled down on them huge boulders and fragments of rock. The horses were terrified; the foremost of the men were crushed to death; confusion followed surprise; and before they could restore order, the Swiss poured on them like an avalanche. The Austrians fled. They fled "from the villany of their own fear." Counts, knights, nobles, and common soldiers all fell in one common ruin: heaps upon heaps they fell—heaps upon heaps. Hundreds of horses and men were drowned in the lake. Leopold was one of the few who escaped. In one hour-and-a-half the 15,000 Austrians "gleaming in purple and gold," were cut down by 1300 Swiss peasants. Like the leaves of the forest in June were they at sunrise, and in less than three hours were they strewn and scattered like the leaves of the forest in December. The victory was complete. The cause was won; and kaiser Ludwig V. confirmed the freedom and independence of the cantons by royal charter. The battle of Morgarten was one of the decisive battles of the world, and as worthy to take its place with Marathon and Thermopylæ of old Greece.

The latter part of the reign of kaiser Ludwig V. was a time of peace and prosperity. Tournaments, which had been discontinued for nearly 400 years, were revived with great splendour. The citizens grew opulent; and there were above 200 free cities governed by their own laws and electing their own magistrates.

Law was beginning to be studied as a profession, and opened

* At Morgarten the French beat the Swiss in 1798, and the Austrians in 1799.

up a new field of employment for the younger sons of the aristocracy. But one occupation—that of the sword—had hitherto been open to them, and they were glad to relieve the tedium of an idle life by brigandage and adventure. Now, however, instead of rude, unlettered soldiers, many became learned lawyers. Colleges greatly multiplied, the taste for literature increased, and the manners of society were greatly improved.

INVESTITURE OF VASSALS.—The investiture of bishops has already been referred to (p. 55), not so the investiture of lay vassals. When a great fief fell vacant by the death of its possessor, and there was no direct heir, it lapsed to the king, who had the right of installing a new vassal. A platform being raised in some open space, the kaiser took his seat thereon arrayed in robes of state and surrounded by the electors and princes of the realm.

The nobleman who was to receive the fief then rode to the foot of the platform, attended by his friends and tenants dressed in his livery. At a given signal the whole party galloped thrice round the platform to the sound of martial music. The first time without any banner; the second time with the banner of the chief; and the third time with the new banner, decorated with the arms of the fief about to be conferred.

When these courses had been duly made the chief dismounted, and was conducted by two princes to the throne to do homage, swear fealty, and receive investiture.

Homage was paid kneeling on both knees, but without oath. The person who performed it placed both his hands between those of his suzerain, and said aloud, "I become your man from this day forward, to life and limb, and all earthly worship. Unto you will I be true and leal, and will bear you faith for the tenements I shall hold of you." Having thus said, the king, without rising from his seat, bent forward and kissed him on the forehead and each cheek.

The chief then rose, and, standing before his lord, swore fealty. This was done by placing his right hand on a book, and saying, "Know ye this, my lord, that I swear to be faithful and true to you, and to bear faith to you for the lands that I shall hold of you. And I will lawfully do unto you the customs and services which I ought to do, and at the times assigned. So help me God and his saints." Then taking up the book on which he had laid his hand, he kissed it and returned it to its place. Homage was paid kneeling, but without oath; fealty was tendered standing, and was confirmed by oath.

Having received homage and fealty, the kaiser invested his man with the fief by delivering to him the old banners belonging thereto. There were often a goodly number; for every large fief contained several smaller ones, each of which had its own banner. The chief threw the old banners into the crowd to be torn to pieces, and then presented his dependents with new ones emblazoned with arms of the new fief, by accepting which the dependents acknowledged the suzerainty of their new lord.

THE DUCHY OF CARINTHIA.—There was a peculiar custom belonging to the duchy of Carinthia, which once belonged to Bohemia and was taken by Rudolf from king Ottokar (p. 111). The duke of this province was not invested by the kaiser, but had to "purchase his fief from the people." Of course "the purchase" was only nominal; but it told of days gone by, when the lands belonged to the people and the lordship was bestowed by them, and not by the crown.

When a duke of Carinthia died, the people chose a free peasant as their representative, and the new duke had to buy of him the lands of his dukedom. The peasant appointed was not chosen at random, but belonged to a particular family, in whom the right had been vested time out of mind. It was an honourable office, and not without its perquisites.

On the day of inauguration, the peasant seated himself on a marble block beneath a tree. He was conducted thither by a great crowd, who waited around him the arrival of the heir. The new duke approached on foot, dressed as a countryman, and carrying a crook, a spade, and a wallet of bread and cheese. Two noblemen, also on foot, attended as his sponsors; and the procession was brought up by the knights and nobles of the province, in the duke's livery, mounted on horseback, and bearing the flags and banners of the duchy.

The peasant, affecting great surprise, said to the crowd, "Who are these I see coming hither in such pomp and state?" "'Tis the prince of the country," was the reply. "Is he a good man and true, a just man and a Christian?" demanded the peasant. "He is," was the response. "Then, by what right will he remove me from this seat?" asked the peasant. "He will buy it of thee," said the crowd. "For how much?" "For sixty pence." Whereupon the peasant rose, and the duke took possession of the seat. For the part he played in the ceremony the peasant was entitled to sixty pence, to the clothes worn by the duke on the [illegible] and exemption from rents and taxes.

[illegible]; the duke had seated himself, his vassals approached to

pay him homage. The duke then promised even justice to all, proceeded to church to hear mass, and finished the day with a state banquet.

ULRICH BONER (1324–1349), a didactic poet, is worthy notice, because his *Edelstein* (or *precious stone*) was the first book in German which appeared in print (1461). It is a collection of fables, tales, and maxims, "to win to brighter worlds, and point the way." Ulrich Boner set his face against science "falsely so called;" denounced the arrogance and vices of the nobles; and considered the love of money the "root of all evils."

*** The first printed book was the *Psalter of Mainz* (1457); the next was William Durand's *Holy Offices* (*Rationale divinorum officiorum libris viii. distinctum*) printed 1459; the third was Balbi's *Catholecon*, a sort of dictionary (1460). Then comes the *Edelstein* in German.

BERTHOLD SCHWARZ, a Benedictine monk, born at Fribourg, in Switzerland, is sometimes credited with the invention of gunpowder (in 1320), and a statue has been erected to him at Fribourg. He seems to have learnt by accident its explosive powers; but its composition had been known hundreds of years previously. Thus the Chinese in the first christian century used it in their fireworks, and in 673 it was employed in what is called "Greek fire." Roger Bacon, in 1216, makes mention of its composition. It was employed by the Spaniards as far back as 1257 in the siege of Niebla; but we do not hear of its employment again in artillery till 1378, at the siege of Venice, though some say it was used by Edward III. at the battle of Crecy, in 1346.

WALTER LOLLARD must not be omitted, the morning star of the Reformation in Germany. He was born in England, and declaimed against "the intercession of saints" as wholly without scripture warrant. He also declared the seven sacraments and the ceremonies of the catholic church to be priestly inventions wholly, not to be defended by the New Testament. He was tried by the Inquisition, and burnt alive at Cologne in 1322, but left behind him 20,000 disciples who spread his doctrines in Bohemia and Austria. Walter Lollard prepared the way of Wycliffe in England (1324–1384) and John Huss in Bohemia (1376–1415).

N.B.—Ludwig of Bavaria is called by some Ludwig IV., and by others Ludwig V. The five are made out thus:—Ludwig I. the Debonair (814–840); Ludwig II. (855–876); Ludwig III. the Saxon (876–881); Ludwig IV. the Child (899–911). Those

who called the Bavarian kaiser Ludwig IV. omit Ludwig the Debonair, and begin with Ludwig "king of Germany" 843, made emperor 855; but Ludwig the Debonair has as much right as Charlemagne to be reckoned among the German kings.

KARL GUNTHER, COUNT OF SCHWARZBURG.

BORN 1304. REIGNED NOMINALLY 2 YEARS, 1347–1349.

After Ludwig V. was deposed, the pope's nominee was Karl duke of Luxemburg; but the electors refused to ratify his election, and set up Günther, a simple knight, for the new kaiser.

There was nothing to object to in this choice. Günther was brave and prudent, and might have proved a good king; but he sold the crown to his rival, and died two days afterwards, some say of apoplexy, and others of poison. Be this as it may, his death left the coast clear for Karl "the pope's kaiser," who succeeded without further opposition.

KARL IV. OF LUXEMBURG (CHARLES IV.) "THE POPE'S KAISER."

King of the Romans (*i.e.*, king elect), 1346; King of Bohemia and King of Burgundy, 1347; crowned at Aix-la-Chapelle King of Germany, 1349; at Milan, King of Lombardy, 1355; at Rome, Kaiser of the Holy Roman Empire, 1355; and King of Arles, 1365.

BORN 1316. REIGNED 31 YEARS, 1347–1378.

Died at Prague, in Bohemia, Monday, November 29, 1378. Aged 62.

Contemporary with Edward III. In France, Jean le Bon and Charles V. le Sage.

Father, John king of Bohemia, the blind king slain at Crecy. Karl was the second son. His elder brother, John, fell with his father at Crecy.

Wives, (1) Anne, princess palatine, who brought him the Upper Palatinate; (2) Anne of Schweidwitz, who brought him Silesia, 1353.

Children, by his second wife, Wenceslaus, king of Bohemia, who succeeded his father in Germany; Sigmund, margraf of Brandenburg, who succeeded Rupert; and John.

Possessions, Karl IV.* was, in his own right, king of Bohemia from 1346. His hereditary estates included also Luxemburg,† Moravia, and Lusatia. His first wife added the Upper Palatinate, and his second wife brought him Silesia.

Biographers, Karl's *Commentaries* on his own life. Albert of Strasburg, *Chronicles* from Rudolf I. to Karl IV., both inclusive.

* Karl I, was Charlemagne, Karl II. was Charles the Bald of France, Karl III. was Charles the Fat of [illegible]e.

[illegible]emburg included the present Belgium, Luxemburg, and other adjoining territories.

THINGS TO BE REMEMBERED.

1346, Aug. 25. THE BATTLE OF CRECY. This was a month after Karl was crowned "King of the Romans," and fourteen months before he succeeded to the crown of Germany.

1347. RIENZI tribune of Rome. He was assassinated in 1354. Lord Lytton has a novel on the subject.

1348. The plague referred to by Boccaccio in his *Decameron.*

1349. Edward III. of England instituted the *Order of the Garter.*

1351. The great Helvetic Confederation instituted.

1354. Marīno Faliēri elected doge of Venice at the age of eighty. Beheaded by order of the Ten, April 17, 1355. Lord Byron has a tragedy called *Marino Faliero.*

1356. Karl IV. submits to the diet of Nürnberg the famous GOLDEN BULL, which defined the number and powers of the electors.
Sept. 19.—The famous BATTLE OF POITIERS.
John Mandeville wrote his adventures in French and Latin. The book was dedicated to Edward III.

1357. Robert Bruce of Scotland set at liberty by Edward III.

1363. Tamerlane, or Timur the Tartar, begins his wonderful career.

1371. The Stuart dynasty of Scotland begins with Robert Stuart.

1374. The Italian poet Petrarch dies. Dante died 1321. Chaucer lived 1328–1400.

1376. Edward the Black Prince dies.

1377. Edward III. dies.

Karl IV. was the grandson of kaiser Henry VII., and son of John, the blind king of Bohemia,* slain at the battle of Crecy. According to tradition, the badge of the prince of Wales, consisting of a plume and the motto *Ich dien* [*ik deen*], was taken by the Black Prince as a trophy from Karl's father.†

As Karl was nominated by pope Clement VI. without consent of the electors, he was nicknamed the *Pope's Kaiser.*‡ He was a bad ruler for Germany, as he sacrificed the empire to his hereditary kingdom of Bohemia. He was no "father of his country," but a hireling who fleeced his sheep, and contrived like Jacob, by a thousand artifices, to make Laban's flock contribute to his own.

He greatly enlarged his hereditary lands by purchase and marriage. His first wife, Anne, brought to him the Upper Palatinate; and his second wife, another Anne, added Silesia to his dominions. Brandenburg he obtained by purchase from Otto, the drunken son of kaiser Ludwig IV. It is said that Karl promised him £30,000 for the electorate, but never paid half the purchase money; and Otto died soon after the bargain had been struck.

This grasping policy did not answer; for his son Sigmund pawned Brandenburg to the House of Hohenzollern, and most of his other domains went to the House of Austria. Karl IV. was

* King John of Bohemia was father-in-law of Jean le Bon, king of France. (Jean = *Djah'n.*)

† This tradition has been disputed. ‡ *Pfaffen Kaiser.*

a man of considerable learning. He was master of several languages, and wrote a *Commentary* of his own life for the use of his son. He founded the three universities of Heidelberg, Vienna, and Prague; built the schloss of Tanger-münde (*Mouth of the Tanger*), where he generally resided; and erected the castle of Karlstein, in Bohemia, as a depository for the regalia; but the electors insisted on their being kept either at Nürnburg or at Frankfort.

The national seal, which in the reign of Ludwig V. had been two black eagles, was changed in the reign of Karl IV. to a black eagle with two heads.

THE GOLDEN BULL (1356).—By far the most important act done by Karl IV. for Germany was passing the edict called the "Golden Bull," from the gold case in which the seal was enclosed. The object of this edict was to settle everything connected with the kaiser's election. It limited the number of electors to seven, three prelates and four lay princes. The prelates were the three archbishops of Mentz, Cologne, and Treves;* the lay electors were the king of Bohemia, the duke of Saxony, the margraf of Brandenburg, and the palsgraf of the Rhine. It declared the person of the electors sacred; enacted that every question should be decided by majority, and that there should be no appeal from the sentence of the court. It appointed Frankfort the place of session, and Aix-la-Chapelle the place of coronation. Indirectly it set aside the interference of the pope in these elections, as it pronounced the kaiser fully elected and competent to exercise every function of his office from the moment of his election. Finally, it appointed the palsgraf of the Rhine and the duke of Saxony regents, in case of an interregnum.

The "bull" is in Latin, and was drawn up by Bartoli, the Italian lawyer.

N.B.—In the Thirty Years' War the palsgraf of the Rhine was struck off from the electoral college and the duke of Bavaria put in his place; but at the Peace of Westphalia, in 1648, it was determined that the honour of elector could not be alienated; consequently, the palsgraf was restored, and the number of electors was increased to eight.

In 1692 Ernst duke of Hanover was created a ninth elector; but in 1777 the number was again reduced to eight, because the palsgraf of the Rhine was also duke of Bavaria. Napoleon broke up the German empire, and the college of electors fell asunder.

Kaiser Karl IV. died at Prague in 1378, in the sixty-second year of his age and the thirty-first of his reign. Two years pre-

* The German names are Mainz, Köln, and Trier; but Cologne and Trèves are French perversions.

viously the electors had named his son Wenceslaus "king of the Romans," or heir presumptive of the empire.

Few periods of the world have been so pregnant of mighty events as the latter half of the fourteenth century. Fourteen months before the accession of kaiser Karl IV., Edward III. and the Black Prince won over the French the memorable battle of Crecy, and during the reign Edward III. instituted the *Order of the Garter* and won the battle of Poitiers. During the same reign started up Tamerlane, the Mongolian Bonaparte; Marīno Faliēri, made doge of Venice at the age of eighty, was beheaded (1355), a mournful tale which has furnished lord Byron with the subject of his best tragedy; about the same time (1354) was Rienzi assassinated, a demagogue who had raised himself to imperial power under the modest title of "tribune of Rome." Lord Lytton has embodied this historical romance in a novel of great interest and considerable fidelity. In the same reign occurred that terrible plague which suggested to Boccaccio the scheme of his *Decameron*, in which he supposes that ten ladies and gentlemen diverted their attention from the horrors around by telling each a tale daily for ten days. Petrarch, the great Italian poet, flourished and died while Karl IV. was kaiser; so did our English traveller, sir John Mandeville, whose adventures in Palestine, Egypt, and China were for many years the delight of Europe. Chaucer was fifty when Karl died, but had not yet published his *Canterbury Tales;* Wycliffe was fifty-four, and had been charged by the pope with heresy (1377), but lived some seven years longer; and Froissart, whose *Chronicle* embraces the period of English history between 1322 and 1400 was forty years old when Karl died. It would be difficult to find a reign more full of matter for romance; and Petrarch, Chaucer, Boccaccio, sir John Mandeville, and Froissart, are names which will be held in honour as long as the world endures.

THE BLACK DEATH.

THE BLACK DEATH (1348, 1349).—In the reign of kaiser Karl IV. occurred the plague called the Black Death, which devastated Asia, Europe, and Africa. It broke out in China in 1333, where it carried off twenty-four millions of the inhabitants. It appeared in Italy in the year of the battle of Crecy, and spread thence into France, Spain, Germany, and England. In 1349 it reached Sweden and Norway, and in 1351 it desolated Russia. It reappeared in Europe in 1360, 1373, and 1382, and the number of victims which fell to this scourge exceeded 100 millions. In England, we are told, its ravages were so tremendous, that "scarcely a tenth part of the inhabitants survived.* Though Germany did not suffer like Italy, England, and France, yet were its ravages frightful: thus the deaths in Lübeck are set down at 90,000, Basle at 14,000, Erfurt 20,000. Vienna was almost without inhabitants. In Poland three-fourths of the people were carried off, and above 200,000 of the villages were left "as a cottage in a vineyard, as a lodge in a garden of cucumbers."

For ten years before the great outbreak the earth had been troubled. Thus in 1338, armies of locusts had devasted Hungary, Poland, Silesia, Austria, and many other countries. A great famine ensued, and thousands died of

* This does not seem an exaggeration if we accept the following statistics, which Dr. Hecker affirms to be worthy of credit. The mortality of London was above 100,000, of Norwich nearly 52,000. The entire population of London did not exceed 120,000, and the entire population of Norwich was about 60,000. Many villages were wholly depopulated by the terrible scourge.

want. From the year of the locusts to 1342, inundations, hurricanes, earthquakes, and other disturbances, followed each other in quick succession. Several mountains sank into the earth; others shifted their places; whole cities were swallowed up; castles, houses, and churches were overthrown,* huge chasms appeared in thousands of places, from which issued most noxious vapours, and enormous swamps covered whole districts with stagnant water.

The disease was accompanied with inflammation of the lungs, boils and tumours over the whole body, and black spots, indicative of putrid decomposition. The sufferings were great, the thirst intolerable; the contagion so certain that wives fled from their husbands, and husbands from their wives; mothers from their children, and children from their mothers. Decent burial was out of the question: all that could be done was to throw the dead bodies into pits or rivers. Even sheep and oxen, horses and asses, birds and fishes, were affected. Boccaccio tells us he saw two hogs worrying some rags and drop down dead, as if they had been shot. Flight was of no avail to the timid, for they carried the plague with them in their clothes. Medicines were useless. Some tried dietary, others fasting, some seclusion, others gaiety; some prayer and penance, others riot and debauch; some flocked to hospitals, others to churches, but the Black Death followed them, regardless of everything—youth and age, strength and weakness, piety and profanity, wealth and poverty, no matter, the plague was no respecter of persons.

FLAGELLANTS (1349).—The chief effect of this fearful mortality was a great increase of religious fervour. Men felt the helplessness of man, and rushed to religious observances, penance, and gifts. They gave largely to religious houses and the shrines of saints, so that religious establishments grew wealthy, and with wealth came luxury and worldliness. We soon see the sins of the church grow gross, and provoke indignation, persecution follows, and within a century and a-half came Luther denouncing the degenerate hierarchy, and bringing in the Reformation.

The more immediate effect of this religious infatuation was to call up a body of impostors, who made a market of men's credulity and weakness. A set of riff-raff banded together, and called themselves the "Brotherhood of the Cross," but they are better known by the name of Flagellants or Scourgers. They wore a cross on their breast, another on their back, a third on their hats, and they took upon themselves to do penance for the sins of the people. This was no new device: a similar folly had appeared some ninety years before in Italy, and was put down. These fanatics, assuming that the mortality was a punishment for sin and that God's anger might be appeased by human penance, undertook by their own blood to make atonement for sin. Strange as it may appear, this blasphemous folly fell in with the religious craving of the time, and became for the nonce so popular, that nobles and priests flocked to the standard—yea, nuns and honourable women joined the vagabonds, and soon brought the movement to open shame.

The method of proceeding was as follows: A procession was formed in which the brotherhood marched two-and-two, preceded by crucifixes, tapers, and banners. Bells rang when it entered a town, and the people from all the neighbourhood flocked together. When the procession reached the spot agreed upon, the whole body of Flagellants, whether male or female, threw off their shoes, stripped to the waist, and appeared in a short linen dress reaching to the ankles. Being thus stripped they fell prostrate in different positions, according to the sin they undertook to atone for. Those, for

* In Carinthia alone thirty villages were demolished.—J. VITODURAN, *Chron.* p. 84.

example, who undertook to do penance for lying and other sins of the tongue, threw themselves on their side and held up three fingers. Those who did penance for adulterers fell flat on their faces. Those who undertook to atone for infidelity and impiety lay on their backs with their arms outstretched in the form of a cross. In a few minutes the Master called out—

"Rise! Let the sacrifice begin—
Blood only can atone for sin."

Instantly all started up, some singing psalms, some ejaculating prayers, some howling, some bending the knee, some boasting of their chastisement, and all scourging their naked backs with whips having three lashes, knotted, and tipped with iron. When this had been carried far enough, one of the brotherhood read a letter which he asserted an angel had left in St. Peter's Church, at Jerusalem. This impudent forgery stated that Christ was displeased at the sins of the people, but at the intercession of the Virgin had consented to forgive all those who joined the Brothers of the Cross for thirty-three days—a day for a year of Christ's sojourn upon earth.

At first every house gave welcome to the brothers: money was lavished on them, all sorts of ornaments were devoted to their use; but arrogance, opposition to the church, contempt of all religious rites, and the breath of scandal raised a storm against the order. Every door was then shut upon them; every church was closed against them; the pope interdicted the pageant, and the magistrates proceeded against the brotherhood as disturbers of the peace. The cry was raised that the Flagellants spread the plague, and as no one would suffer them to enter into town or city the insanity died out.

PERSECUTION OF THE JEWS (1348, 1349).—A far more horrible exhibit of the plague, was the persecution of the Jews. Strange, that the religion of love and good-will should be the hot-bed of intolerance, and should number among its works the crusades, the persecutions of the Jews, the wars of the Albigenses, the horror of the Inquisition, the Bartholomew massacre, the fires of Smithfield, the dragonnades, and the persecutions of witches, sorcerers, and science, miscalled the black art.

Every pestilence has been attributed by the common people to the poisoning of wells. It was so in the plague of Athens; it was so in the Black Death. The question was Who were the poisoners? and the infatuated people concluded that as the Jews crucified Christ, they must be the natural enemies of all Christians; as they cut off the founder, they would naturally seek to cut off his followers also. Hence the present mortality was ascribed to poisoned wells, the Jews were the poisoners, and the Jews must be stamped out both root and branch.

The persecution began in the autumn of 1348. Immediately the suspicion was set on foot, a panic seized the people. The wells were shut up, and the inhabitants were compelled to drink river or rain water. Men bound themselves by oath to extirpate the Jews by fire and sword: some were torn to pieces; some were burnt alive after a mockery trial; many were enclosed in wooden huts erected for the purpose and burned without trial. At Speyer [*Spire*] the Jews in despair set fire to their own houses and consumed themselves rather than fall into the hands of the mob. In Mainz [*Mȳnce*] alone 12,000 Jews were put to a cruel death. At Eslingen, the whole Jewish community burnt themselves in their synagogue. At Strasburg 2000 were burnt in their burial ground by the populace, and those who attempted to escape were torn piece-meal, and cast into the flames. Any one who concealed, protected, or aided the flight of a Jew, was put to the rack and executed without mercy.

It was currently reported that the Jews obtained the poison by sea from some remote parts, and prepared it themselves, mixing with it spiders, owls, adders, and toads, but that the secret was known only to the Rabbis. No doubt the Flagellants were great instigators of the persecutions. What with the plague, the Flagellants, the massacre of the Jews, the want of water, and the disorganised state of society, truly it was a time of sorrows, of sorrows which "came not single spies, but in battalions."

WENCESLAUS THE WORTHLESS,

CALLED THE "NERO" AND THE "SARDANAPĀLUS" OF GERMANY.

King of Bohemia 1367–1419; King of the Romans (*i.e.* king elect) 1371; King of Germany and Kaiser or Emperor of the Holy Roman Empire 1378–1400; deposed from the German throne 1400.

Died king of Bohemia 1419.

BORN 1357. REIGNED OVER GERMANY 22 YEARS, 1378–1400.

Deposed Monday, December 20, 1400.

Died Wednesday, August 16, 1419, aged 62.

Contemporary with Richard II., 1377–1400; *and Charles VI. of France*, 1380–1422.

Father, kaiser Karl IV.; *Mother*, Anne of Schweidnitz.
Wives, (1) Joan of Holland, whom he murdered by setting his dog on her; (2) Sophie, his cousin, whose confessor was John Nepomuk.

CONTEMPORARY POPES.

Rome.	*Avignon.*
Urban VI., 1378–1389.	Gregory XI., 1370–1378.
Boniface IX., 1389–1404.	Clement VII., 1378–1394.
Innocent VII., 1404–1406.	Benedict XIII., 1394–1424.
Gregory XII., 1406–1409.	
John XIII., 1409–1417.	
Martin V., 1417–1431.	

Like Nero of Rome, Wenceslaus began his reign well. He reduced the taxes, attended to business, and showed both energy and judgment; but his natural weakness and vicious propensities soon cropped up, and he abandoned himself, like Vitellius the Roman emperor, to gluttony and drunkenness, seeking excitement either in the chase or in the wanton torture of his fellow-creatures. He had a great dog, trained by a sign to fly at any one obnoxious to him, and he murdered his wife Joan by setting this dog upon her. At another time, it is said, that he roasted alive his cook for sending to table a ragout not served to his liking.

The foolery of this sot reminds one of Elagabălus, the Roman emperor. As Elagabălus invited the chief men of Rome to a banquet, and then smothered them in a shower of roses, so Wenceslaus invited the chief men of Bohemia to a banquet, and then sent an executioner among them. After amusing himself awhile with their terror, his wife Sophie entered with pen and paper, and the drunken fool told his guests he would spare them

if they would vow in writing to give their lives for him. The document was signed, and Wenceslaus plumed himself on the wit of this silly joke.

He rarely quitted Bohemia, being wholly indifferent to the affairs of Germany; and after twenty-two years of neglect the diet deposed him. A few months later Richard II. of England was dethroned by his cousin Henry. Richard II. was murdered after his deposition; but Wenceslaus still reigned over his hereditary kingdom of Bohemia for nineteen years longer, when he died regretted by no one (1419).

The last quarter of the fourteenth century was a frightful epoch of misrule. Germany was cursed with Wenceslaus, a worthless debauchee; England with Richard II., an extravagant fop; France with Charles VI., an idiot; and Navarre with Charles surnamed the "Bad." There were also two opposition popes, one at Rome and one at Avignon, who ceased not to excommunicate each other, and to curse the adherents of the rival pontiff.

Germany was in a deplorable state, and so overrun by brigands that the people leagued together for mutual defence. The most important of these bands was the SUABIAN CONFEDERATION, which contained thirty-two towns, but later on as many as forty-one. It was formed on the model of the Swiss league, which had so eminently distinguished itself in the battle of Morgarten (1315), and during the reign of Wenceslaus eclipsed even that achievement by the still more famous victory of Sempach.

BATTLE OF SEMPACH (July 9, 1386).—The battle of Morgarten was between the Austrians and the Swiss, so was the battle of Sempach. The Austrian leader in the former battle was Leopold, the proud and valiant duke of Austria; the Austrian leader at Sempach was a nephew of the same name, no less proud and valiant than his uncle. The battle of Morgarten was undertaken to punish the Swiss for the death of Gessler, the Austrian governor; that of Sempach, because the Swiss had admitted to their league certain towns enfeoffed to Austria, Sempach being one of them.

The hatred of Austria against the Swiss was unbounded. It was the hatred of aristocratic pride, the contempt of princes and nobles who had been humbled by peasants and freed serfs; so any pretext of war was hailed by the Austrians, and they now sent forty-three allegations to the Swiss council, demanding instant redress. The Swiss received the schedule, and prepared for war.

The days of grace passed by, and the Swiss made no sign, so the Austrians marched at once to Sempach, a small town in the canton of Lucerne. There is a lake of the same name some nine miles north-west of the town, and the space between was covered with Austrian cavalry. Conspicuous among the horsemen rode Leopold. He was a fine, handsome fellow, about thirty-five years old, of martial bearing, bold as a lion, and the hero of a hundred fights.

The Swiss were on the uplands. Their whole force was under 1,400, while that of the allied Austrians was 4000 horse and a mixed multitude of infantry. The Swiss wore no armour, their weapons were halberds and short swords; the Austrians were mail-clad, and their weapons enormous pikes.

When Leopold saw the ground was unfit for cavalry, he commanded his knights to dismount, and in close array, with extended pikes, to march up the ascent. The Swiss observed the movement, and rushed with a shout on the advancing phalanx; but the wall of brass was impenetrable, and all who attempted to break through were slain.

At this juncture one man, named Arnold von Winkelried, turned the tide of battle; and his name should be enrolled with those of Kodros and Leonĭdas, Curtius and Decius, of classic story.*

Seized with a noble inspiration, he rushed forward, caught in his arms all the pikes he could grasp, and, flinging himself on the ground, bore with him the pikes sheathed in his own body. A gap was thus made in the iron wall, and the Swiss rushed in. A dreadful havoc ensued. The Swiss with their short swords had every advantage, while the Austrians could do nothing in the crowded phalanx with their long and cumbrous pikes. The result was a decided victory for the Swiss, who lost about 200 men, while the Austrian loss was ten times as great, including 600 knights. The body of duke Leopold was found next morning on the field covered with wounds, and buried beneath a pile of slain.

This was indeed a brilliant affair. The world knows no

* KODROS (in Latin Codrus), king of Athens, being informed that an oracle had declared the Dorians would be victorious if the life of Kodros were spared, resolved at once to give his life a sacrifice to his country; so he entered the Dorian camp in disguise, provoked a quarrel with the soldiers, and was slain (B.C. 1068).

LEONIDAS.—When Greece was invaded by Xerxes (B.C. 480) Leonidas was sent to Thermopylæ with a forlorn hope of 5000 men to make a stand against him. The Persians in vain attempted to pass; but when Leonidas perceived that they had passed by another way, he dismissed all his army except 300 who were Spartans, and this little devoted band resolved to sell their lives as dearly as possible.

CURTIUS.—The tale is that the earth in the Roman forum opened (B.C. 362), and a soothsayer declared it would never close again till the Romans threw therein their greatest treasure. Curtius cried, that Rome's greatest treasure was a brave devoted patriot, and so saying leaped into the chasm.

DECIUS, being informed by a vision that if he devoted himself to the gods the Roman army would be victorious, rushed into the thickest of the enemy and was slain.

greater, and its anniversary is still celebrated by prayer and thanksgiving on thé field where the battle was fought. The sword, the shield, and the battle are not the weapons of christian warfare; but who can fail to honour the men who hold "their country dearer than themselves?" Men like Arnold von Winkelried exalt the whole race; and such victories as Morgarten and Sempach are sturdy preachers to oppressors, feelingly reminding them that the race is not always to the swift, nor the battle to the strong.

ST. JOHN VON POMUK, PATRON SAINT OF BOHEMIA (1330-1393).

John Nepŏmuk, the patron saint of Bohemia, is noted for refusing to reveal to king Wenceslaus the secrets of the confessional. This churchman, born at Pomuk, in Bohemia, became vicar-general of the diocese of Prague, and was chosen by Sophie (the second wife of Wenceslaus, for her father-confessor. Wenceslaus being suspicious of his queen, tried to extort from the churchman the confessions she had made to him, but he nobly refused to reveal them. The king put him to the torture, and as he still remained obdurate, had him taken from the rack and cast into the river Moldau. His body being rescued was buried with great honour; he was canonized by pope Benedict XIII., and his memory is still cherished in Bohemia with peculiar affection.

John von Pomuk had further offended the kaiser king by resisting his simoniacal practices. Wenceslaus was in the habit of selling church preferments for money which he squandered on his own pleasures. This abomination the vicar-general most stoutly resisted, and became a marked man, meted for death as soon as a favourable opportunity offered.

John von Pomuk is generally called John of Nepomuk. The French né *means born, and Ne-Pomuk means* born at Pomuk. *"John of Nepomuk" is nonsense. It should either be "John of Pomuk," or "John Nepomuk."*

RUPERT [RUPRECHT] SURNAMED "KLEMM" (THE PINCHED OR STRAITENED).

1352, 1400-1410.

When Wenceslaus was deposed, the electors made choice of Rupert, the elector palatine, for his successor. It was not a bad choice, as Rupert had a good head and stout heart; but unfortunately he interested himself in matters which in nowise tended to bring into order the unsettled state of Germany. Thus in the early part of his short reign he invaded Lombardy to wrest from "the duke of Milan" the sovereignty he had purchased of Wenceslaus for 100,000 florins, but met with such a reception that he gladly sought the north side of the Alps. He made a

like fruitless attempt to heal the schism of the church, but greatly offended his nobles by taking the part of pope Gregory XII., who had been deposed by the council of Pisa (1409). A third failure was his endeavour to add Brabant to the crown. Rupert was always too pinched for money to uphold the dignity of the crown, or to carry out his policy; and as far as Germany was concerned, his whole history may be written in four short words—"he reigned ten years."

SIGMUND MARGRAF OF BRANDENBURG.

CALLED THE "LIGHT OF THE WORLD."

King of Hungary through his first wife 1386; King of the Romans (*i.e.* king elect) 1410; crowned at Aix-la-Chapelle King of Germany 1414; King of Bohemia 1419; crowned at Milan King of Lombardy 1431; and at Rome Kaiser of the Holy Roman Empire 1433.

BORN 1368. REIGNED 27 YEARS, 1410-1437.

Died at Znaim, in Moravia, Monday, December 9, 1437. Aged 69.

Contemporary with Henry V., 1413-1422; *Henry VI.*, 1422-1461.

Father, kaiser Karl IV. *Mother*, Anne of Schweidnitz.

Wives, (1) Maria of Anjou, queen of Hungary, married 1386, died 1392; (2) Barbara of Cilley, called the Messalina of Germany.

Children, Ladislaus, died young; Elizabeth, daughter of Maria and wife of Albert II. who succeeded Sigmund II. in Germany.

Biography, *Life of Sigmund* by his secretary, Eberhard Windeck of Mainz.

CHIEF EVENTS.

1414. Sigmund sends "safe conduct" to John Huss, to attend the council at Constance, but abandons him, and he is burnt alive as a heretic, July 6, 1415.

1416. Visits England to form with Henry V. an alliance against France. Jerome of Prague burnt to death for heresy, Monday, May 30.

1417. Benedict XIII., the pope at Avignon, declared by the COUNCIL OF CONSTANCE to be "contumacious, schismatic, heretical, deposed, and deprived of all his dignities." Martin V. elected pope in his place. Benedict retired from Avignon, but continued to call himself pope, and to launch forth anathemas.

1429. The marvellous success of Jeanne d'Arc, a village girl, of Domrémy, in Lorraine, who succeeded in raising the siege of Orleans, and getting Charles VII. of France crowned and consecrated at Rheims. Next year she was sold to the English by the comte de Ligny-Luxembourg. and some say she was burnt to death for a witch.

BRANDENBURG, 1387.—Sigmund elector of Brandenburg, pawned the electorate to his cousin Jobst, to raise money for his Hungarian expedition. In 1395, John, who held a part of Brandenburg, called Newmarkt, having died, that part of the electorate lapsed to Sigmund, and Sigmund pawned it to the Teutonic Knights. Jobst, indignant at this, pawned his part to William the Rich, and dying soon afterwards, Sigmund claimed the electorate of all Brandenburg, and, in 1412, sold it all to Frederick, burgraf of Nürnberg, the first of the Hohenzollern electors of Brandenburg. (*See* p. 153).

*** *Sigmund often called Sigismund.*

On the death of Rupert two kaisers were elected—the margraf of Moravia and the elector of Brandenburg. The former died within three months, and Sigmund, the brother of Wenceslaus, remained sole kaiser.

Sigmund, the second son of kaiser Karl IV., was well made and majestic, certainly the handsomest man of the period, with

long Roman nose, brilliant blue eyes, and curly blonde hair flowing over his shoulders, beard and moustaches. He was well-educated, could converse in six languages, was quick in repartee, and was called the "Light of the World." His frankness was winning, and he wished to do well, but marred his popularity and usefulness by his selfishness, avarice, and want of determination. Like a man who beholdeth "his natural face in a glass: he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was;" so Sigmund saw in his mind's eye what was required for the good of the people, made brave resolutions, but forgot them as soon as they were made. Always hoping, never resting, successful in nothing, specious, speculative, and diplomatic, full of good words, and ever short of money, adding crown to crown and therewithal adding debt to debt also. The loom he wove on was very large, but the weaver wanted perseverance and wanted thread, so his work was flimsy, and both warp and woof were dreadfully entangled.

Council of Constance (three-and-a-half years, 1414–18).—The first object of Sigmund was to put an end to the great schism of the Western church. This schism had lasted for forty-one years, and now there were three popes, one in Italy, another in France, and a third in Spain, all hurling anathemas at each other, and each thundering out curses against those who sided with the rival pontiffs.

In 1414, the Council met at Constance, a city situated on the lake of the same name. It must have been a large city at that time, for the council brought into it at least 200,000 strangers, some say as many as 400,000. There were the kaiser Sigmund and pope John XXIII. There were 7 patriarchs, 22 cardinals, 20 archbishops, 52 bishops, 124 abbots, and 1800 ordinary ecclesiatics. There were 166 princes and knights, and 150,000 retainers, menials, and attendants. Never was known such a brilliant gathering, and never, since the "Wise Men of the East" presented their gifts to the Babe of Bethlehem, had there met together such pride of pomp and pomp of pride.

One finds it hard to look upon the crowns and crosiers, the sceptres and truncheons, the gilt-spurs and mitres, the purple, the scarlet, and the gold, the kings, the prelates, and the princes. assembled at Constance, and reconcile it with those memorable words of the Nazarene "My kingdom is not of this world."

The three rival popes were all deposed, and Martin V. was elected instead. Sigmund wished the council to reform the abuses of the church throughout, but the council resolved to leave that matter

to the new pope, and only stipulated that a general council should meet every tenth year to remove abuses.

Martin having obtained the triple crown,* dismissed the council, but the decennial assemblies were never called. Thus met, and thus fell through, this mighty muster which was to effect so much. Pope and kaiser, cardinals and bishops, princes and knights, all the talent, rank, and dignity of Europe, brooded for nearly four years over this wind-egg; they toiled, they debated, they met, they parted, and brought forth——(the name of this new pontiff might suggest a pun) for the "mouse" of this great labour was——a Martin.

JOHN HUSS THE BOHEMIAN REFORMER (1376-1415).—The abuses of the church and conduct of the clergy had long been subjects of ridicule, satire, and grief. Wycliffe, in England some forty years previously, had declaimed against them, and in order to enlighten the people had translated the Scriptures into English, that they might be studied and referred to by the people. Wycliffe inveighed especially against the doctrine of transubstantiation, or conversion of the bread and wine, used in the eucharist, into the body and blood of Christ. His disciples were called Wycliffites or Lollards (*see* p. 123).

John Huss of Bohemia, a man of low parentage, but great integrity, piety, and eloquence, entertained similar views to the "morning star of the reformation." He was greatly honoured, and was appointed rector of the University of Prague, preacher of Bethlehem, and confessor of queen Sophie, second wife of king Wenceslaus. Huss preached earnestly; his great subjects were: the depravity of man, and salvation by faith. "Ye are saved by faith, and that not of yourselves: it is the gift of God; not of works, lest any man should boast." "Faith," said John Huss, "not faith in the virgin, not faith in the saints, nor yet in the pope, nor even in baptism, but in Christ." The church he compared to a barn-floor on which lies wheat and chaff, one for the garner, and the other for the fire.

This "heresy," of course, was gall and wormwood to those who believed the pope "the living spirit of the church," and the gospels the *caput mortuum* or dead letter; who looked on baptism as the "new birth unto righteousness," and the church as the ark of salvation. It was, in fact, a deposing of the pope, and placing faith in Christ above the rites of baptism, absolution, the sacrament of bread and wine, and even of extreme unction. Such heresy was not to be borne, and in 1410 the archbishop of

* The third crown of the tiara was only just added, by John XXIII., 1411.

Prague had the writings of Huss burnt by the public executioner. This persecution only increased the renown of the reformer, and diffused his doctrines abroad, but at the same time it made Huss more and more obnoxious, so that he was excommunicated; and when the council met at Constance, he was summoned to appear before it. False miracles were nothing, imposture was nothing, simony was nothing, traffic in sin was nothing, the scandalous lives of the clergy were nothing, the schism of the church and the infamy of pope John were of small moment compared to the teaching of John Wycliffe and John Huss. The kaiser gave Huss safe-conduct, and the reformer, "putting his trust in princes," went to the council. Perhaps he thought his knowledge of the Scriptures would serve him, but had he been an angel from heaven he could not have cleared himself, for his condemnation was pre-determined, and his "examination" was only a trap to entangle him, if possible, in his words.

The kaiser had promised that Huss should come and go in safety, but the pope disregarded the imperial promise, and committed the reformer to prison, on the plea that no faith is to be kept with heretics. He was laden with chains, and kept in durance till the day of his condemnation. "I came hither," he said, "of my own free will, under the public faith of the kaiser, here present." In so saying he fixed his eyes on Sigmund, "who blushed scarlet at the sudden and unexpected rebuke."

Sentence being passed on him, John Huss was degraded, arrayed in a surplice, with a chalice in his hand. "Why," said Huss, "our divine Redeemer was clothed in a white robe, when the Jews mocked him in Herod's judgment hall, ere he was given over unto Pilate." "Thou cursed Judas," cried the president of the council, "we take this chalice from thee, in token that thou hast no part nor lot in the blood of the redemption." Then stripped they him, put on his head a paper mitre on which three devils were painted, and round the band was the word "arch-heretic." "Thus we devote thy soul to the devil," said the president; "but I," said Huss, "devote it to the hands of Jesus." Sigmund, as the head of the secular power, then committed him to the elector palatine to be led away to the stake. His paper cap fell off as he was going, but one of the soldiers picked it up, and replaced it on his head. Having come to the place of execution, he was chained and bound, the elector withdrew a little, the fire was kindled, and the martyr of Bohemia was soon suffocated by the ascending smoke.

Ænéas Sylvius tells us, that Huss "went to the stake as to a

banquet: not a word, not a look, betrayed that he feared to die. He sang hymns in the flames even to the very last." * Thus fell John Huss, one of the most upright and blameless of men. His death has branded with infamy the council of Constance, and the name of Sigmund. Huss was not a man of great parts, but his uprightness was without reproach. He was mild in temper, earnest in piety, and a very Daniel in devotion. He had no mysticism, no vanity, no ostentation. He was as unlike Wycliffe in character, as John the Evangelist to John the Baptist. Wycliffe, like the Baptist, was a lion of the tribe of Judah, but Huss, like John the Evangelist, was one of the lambs of God's fold. One thundered and lightened to purify the air; the other, like the gentle rain, fell in fertilising showers, which blesseth him that gives and him that takes. John Huss, the Bohemian martyr, died Sunday, July 7, 1415.

JEROME OF PRAGUE, a Bohemian Reformer (1378-1416).—While Huss was at Constance, Jerome of Prague arrived. He was no ecclesiastic, but a layman, a learned scholar, and Master of Arts. He promised his friend Huss to follow him and support him, but, when he found how high the tide ran, his courage failed him and he left the city. Scarcely had he done so when he was arrested and haled before the council. He asked of what he was accused: "Of heresy," said the president. "What heresy?" demanded Jerome. "Heresy concerning the blessed Trinity," was the reply. Being requested to state the charge more clearly, the accuser said, while lecturing at Heidelberg, he had likened the holy Trinity to a liquid in three states: water, vapour, and ice. On hearing this the whole assembly cried with one voice, "Away with him! Away with him! To the stake! To the stake! He is not fit to live!" "Men and brethren," said Jerome, "since nothing but my blood will satisfy you, God's will be done!" Then was he delivered into the hands of the warders and carried to a dungeon, but the archbishop of Rega had him bound to one of the pillars of St. Paul's church, and fed on the bread and water of affliction.

Jerome recanted, like Cranmer, the archbishop of Canterbury, 140 years afterwards. As Peter cursed the Christ and swore that he knew him not, so Jerome cursed Wycliffe and Huss, and abjured their doctrines. He was now led back to prison, but relieved of his heavy chains.

On his next examination he withdrew his recantation with

* Kaiser Karl V. refers to this fact.—*Op. Hus.* Vol. II.

great anguish of spirit. "Ye have confined me," he said, "in several places for 340 days. I have been cramped with irons and almost poisoned with stenches; I have been famished and parched with thirst, but have not been allowed to speak in my defence. I came here under the safe-conduct of the kaiser, but ye are witnesses this day how faith has been kept with me. I acknowledge my cowardice with contrition and shame. I confess my spirit trembled with the fear of fire; but I renounce my recantation, and declare that I look upon it as the basest act of my whole life. I know you will condemn me, but my death will leave behind a worm which will never die." Sentence was then passed on him, and he was delivered over to the secular power. When the paper mitre was brought forth he took it in his hands and placed it on his head, saying, "This is of paper; my Lord and Saviour was crowned with thorns." When bound to the stake, the executioner was going to light the fire from behind, but Jerome bade him kindle the faggots in front of him. He lived for fifteen minutes in the burning mass, and died, saying, "Thou knowest, Lord, that I have loved the truth."

Poggius, the secretary of pope John XXIII., says, "His voice was sweet and full, his action free and graceful. He made no appeal to the passions, but spoke direct to the understanding. The greatest character of ancient story," he continues, "could not surpass him in eloquence and greatness of soul. He was truly a prodigious man, and the epithet is not extravagant. I was myself an eye-witness of the whole transaction, and I write this letter in all soberness and sincerity."* Jerome of Prague was burnt to death, Tuesday, May 26th, 1416.

THE CORRUPT STATE OF THE CHURCH.—One thing the council of Constance has proved beyond a doubt: that the state of the church was as bad as it well could be. The whole head was sick, and the whole heart faint. The council proposed to reform abuses, but all they did towards it was to write letters into Bohemia to stamp out the rinderpest of Hussism.

Under the gross example of such popes as John XXIII., and the clergy in general, under the thieving, lying, licentious examples of such a kaiser as Wenceslaus and the German barons, can it be wondered at that sin abounded. Sin was no sin in those days, provided it touched not the dogmas of the church. The clergy were universally accused of pride and avarice, of simony and trafficking in sin, of the most flagrant

* The letter was written to his friend Arelin on the very day of the execution.

abuse of the sacraments, and the grossest ignorance of Scripture, of arrogance and cruelty, of gluttony, drunkenness, and sins which one dares not so much as name; but they were guiltless of the sins of Huss and Jerome, "faith in Christ," and belief that the gospels are "able to make us wise unto salvation."

Bernard, a French abbot, preaching to the council of Constance, declaimed unsparingly against the vices of the clergy. "With rare exceptions," he said, "the council itself was an assembly of Pharisees, whose religion consisted of masks and mummery, but whose lives were whited sepulchres. The catholic faith has been reduced to mere outside show; the hope of the baptised is in water and oil, not in piety and good morals; the love of God is unknown, and the love of one's neighbour a dead letter. Falsehood pervades the laity, avarice the clergy, malice and iniquity the prelates. There is no sanctity even at the pope's-court, but law-suits are its delight, and imposture its chief aim." This is bold language, and was spoken to the council, but like our own confession, "We have erred and strayed like lost sheep; we have followed too much the devices and desires of our own hearts . . . . and there is no health in us," the words gave no offence, touched no pet dogma, but were rather regarded as indications of humility and sincerity, a sort of flattering unction, as if the great magnates had said, Here are we, the princes of the land, the great ones of the earth, yet see how we abase ourselves by confessing our sins! As the pope humbles himself by washing the feet of beggars, and calling himself the "servant of servants," so we bow in dust and ashes, and confess ourselves "miserable sinners." This pride of humility is quite consistent with worldliness and indulgence in iniquity. It touches not the apple of the eye, it is not "Go, and sin no more," but, we have confessed and received absolution, and are now ready to begin again.

The German memorial to the council was in the same strain as the sermon of the French abbé. It complained that the popes had arrogated the judgment of all causes, civil as well as ecclesiastic; that they had made a sliding scale of sin, an *ad valōrem* duty on wrong-doing; that for money a Barabbas might get into the priesthood, a Caiaphas rise to its highest honours. Money was the lever that moved the world, the passport to Paradise, the key that unlocked the gates of heaven. The rich had the promise of the life that now is and of that which is to come; but poverty is the unpardonable sin. It was Lazarus who would die and be buried, and Dives who would be borne into Abraham's

bosom. The words of our Redeemer were reversed: not "How hardly shall a *rich* man," but how hardly shall a *poor* man, "enter into life eternal." It is easier for a camel to pass through the eye of a needle than for a *poor* man to enter into the kingdom of heaven.

This frightful state of things went on for nearly a century-and-a-half longer, and then came the reformation. We, in this reformed age, look on that great earthquake as a contest between the teaching of Luther and the teaching of the Church of Rome as it now is; but, casting an eye on the picture given above, and that picture exaggerated by another century of corruption, we shall form other ideas of the Herculean task of cleansing such an Augean stable, such "a cage of unclean birds."

THE HUSSITE WAR (1419–1436).—The Bohemians, indignant at the murder of Huss and Jerome, organised themselves into a religious confederacy, bound to maintain: (1) The free preaching of the Gospel; (2) the administration of the Eucharist, in both kinds, to laymen as well as clergymen; (3) the separation of the clergy from all secular employments; and (4) the punishment of offences in clergymen as well as laymen by the civil powers. Because these Bohemian reformers gave the "cup" to the laity in the Lord's Supper, they were called Calixtines (3 *syl.*) or chalice-men, from *calix*, a Latin word, meaning a chalice. Processions were made through the streets, in which banners were displayed, bearing the device of a chalice. One day, as one of these processions was passing through Prague, some one threw a stone at it from the Guildhall; instantly a rush was made into the council chamber, thirteen of the magistrates were thrown into the streets, and the excited chalice-men made a raid on the papists, pulling down their churches and convents, pillaging and destroying their property, and killing or torturing the most obnoxious of the priests and monks.

About this time died king Wenceslaus (1419), and the heir to the Bohemian throne was his brother, the kaiser Sigmund; but he was hateful to the chalice-men, for breaking his bond of safe-conduct; and the Bohemians refused to acknowledge him as their king. The reformers prepared to resist by force, and chose Zisca, the "One-eyed," for their leader; Sigmund also prepared to assert his rights, and from this moment the conflict assumed the character of a politico-religious war. Zisca built a strong fort on mount Tabor, near Prague, and hence his adherents were called Taborites (3 *syl.*), but the more moderate of the reformers continued to call themselves Calixtines or

chalice-men. The chalice-men confined their platform to the four articles stated above, but the Taborites, like our own Puritans, insisted that nothing should be enforced as an article of faith or religious rite which is not enjoined in the New Testament.

In 1420 Sigmund was ready, and at the head of 40,000 Germans, invaded Bohemia; but Zisca, with 4000 Taborites utterly routed the invaders. Zisca was the most experienced general of the age. He had greatly distinguished himself in the wars against the Teutonic knights, when he lost his right eye; afterwards he joined the Austrians against the Turks, and then the English against the French. His ingenuity was endless; he was a first-rate military engineer, and knew the last devices of warfare. He armed his followers with small fire-arms, then very little known, and protected his infantry against the German knights by barricades formed by his baggage wagons.

After the defeat of Sigmund the chalice-men wished to end the war, and offered the throne to the king of Poland and others; but Zisca was not satisfied, and the reformers split into two parties. The chalice-men left the army, and the whole brunt and burden of the war fell on the Taborites.

In 1421 Zisca lost his remaining eye at the siege of Rabi Castle; but though quite blind he continued to lead the Taborites from victory to victory, almost without parallel in the whole course of history. His two greatest achievements were the rout of Sigmund's second invading army, when 2000 Germans were drowned in the Iglau (January 18th, 1422); and his victory at Aussig over Frederick the Warlike, of Saxony, and the Elector of Brandenburg. It this latter conflict the first onset of the Taborites was repulsed. Zisca in his cart came up to the fugitives, and after thanking them for their services, added, "If now, my brothers, you have done your utmost, let us retire." Thus addressed they made another attack, and that with such fury, such stern resolution and confidence, that the Saxons fled on all sides, leaving 9000 dead upon the field. It was magnificent. It was marvellous. The stars in their courses fought for the reformers. Sigmund was dumfounded. He felt that the conquest of Bohemia was hopeless, and proposed a treaty of peace. By this treaty the Hussites were to be allowed full religious liberty, and Zisca was to be their governor. The terms were ample, but the blind old chief died soon afterwards of the plague (October 12th, 1424). "*Sic vos non vobis*," might have been inscribed on his tombstone.

Tradition says the blind old hero ordered his skin to be tanned and made into a drum-head, that even in death his voice might spirit on the Hussites to victory. The tale is characteristic, like all other popular myths. Byron twice refers to it in his *Werner* and his *Age of Bronze*. In the latter poem, speaking of Bonaparte, he says—

> "But be it as it is, the time may come
> His name shall beat th' alarm, like Zisca's drum."

*** Zisca was called the "One-eyed," having lost his right eye at the battle of Tannenberg; but the word "Zisca" does not mean *one-eyed*, as we are generally told it does. It is a family name, and had been so for several generations.

¶ Another anecdote is worth mentioning: Wenceslaus was greatly afraid of his chamberlain. One day a servant inadvertently announced him, when the the king shouted, "Zisca! Zisca there! You lie, you varlet!" So saying, he drew his sword, intending to stab the slave, but the paroxysm of rage brought on a fit, which proved the death of the worn-out *débauché*.

¶ PROCOP THE ELDER AND THE LESS (1424–34).—On the death of Zisca, Procop the Elder, sometimes called "the Holy," was chosen leader of the Taborites; and for three years his daring attacks on the Austrians are more like romance than sober history. Joined by Procop the Less, he offered successful resistance to three German armies, levied to exterminate the "Bohemian heretics." He not only resisted the invaders, but drove them with fire and sword through Silesia, Moravia, and Hungary, as far as Presburg.

In 1429, Procop made inroads into Germany as far as Magdeburg, and returned not only laden with spoils, but with a host of captive nobles and knights.

Next year (1430), at the head of fifty thousand men-at-arms, and half as many horsemen, Procop again broke into Misnia, Franconia, and Bavaria; burnt 100 castles, destroyed 1,400 villages and hamlets, and carried home an enormous amount of treasures. Sigmund wished for peace, but Procop rejected the terms offered.

Another crusading army was utterly routed by the Hussites in 1431. This victory was followed by others in Silesia, Hungary, and Saxony. A council was then summoned at Basel, and the treaty called the *Basel Compact* was passed, allowing the Hussites the use of the cup in the sacrament of the Lord's Supper. Procop was not satisfied with this concession; he demanded that the Bible, and nothing but the Bible, should have any authority in religious doctrines, rites, sacraments, and discipline; and where the Bible is silent every man should be free to act on his own judgment. The Chalice-men, on the other hand, accepted the compact, joined the Germans, and succeeded

in defeating the Taborites in 1434, when both the Procops were slain. With these brave leaders the party ceased to exist. Those of them who survived joined the Bohemian Brethren, and both were ultimately merged in the Moravians or United Brethren.

As for the Calixtines or Chalice-men, they continued for a time the dominant party in Bohemia, but gradually lapsed from their four tenets, and at the Reformation were lost in the great Protestant party.

At the fall of Procop the Elder and the Less, Sigmund was recognised king of Bohemia; but he survived only a year, and died at the age of sixty-nine, having reigned somewhat more than twenty-seven years (A.D. 1437).

Sigmund was the last of the non-Habsburgers.

LITERATURE.

No literary progress was made in Germany in the first half of the fifteenth century, and all the authors whose names have transpired are three or four chroniclers who wrote in Latin: Windeck, who wrote the life of Sigmund, has been already mentioned (p. 134), and two more may be added:—Thierry de Niem, in Westphalia (* –1416), the papal secretary, who has left a history of the *Schisms of the Popes;* and Gobelinus Persona, also of Westphalia (1358–1420) who wrote a Universal Chronicle called *Cosmo-dromium*.

But printing was begun, and before the close of the century its searching eye will—

> "Dart his light through every guilty hole,
> When murders, treasons, and detested sins
> (The cloak of night being plucked from off their backs),
> Will stand stark naked, trembling at themselves."
>
> —*Rich. II.*, Act. iii.

HOUSE OF AUSTRIA (1437-1740)

GIVES 13 KINGS.

Albert II. the Illustrious, Frederick III. the Pacific, Maximilian I., Karl V., Ferdinand I., Maximilian II., Rudolf II., Matthias, Ferdinand II., Ferdinand III., Leopold I., Joseph I. the Victorious, Karl VI.

ALBERT II. THE ILLUSTRIOUS [ALBRECHT].

(Also called the "Grave" and the "Magnanimous,") son-in-law of Sigmund.

Duke of Austria, 1404; King of Hungary, *January*, 1438; King of Bohemia, in *May*, 1438; King of the Romans, king of Germany, and Kaiser, in *June*, 1438.

BORN 1394. REIGNED A YEAR-AND-A-HALF, 1438–1439.

Died at Langendorff, Tuesday, October 27, 1439, aged 45. (He died from indigestion of a melon, like his successor.)

Father, Albert IV. the Pious, duke of Austria, wherefore kaiser Albert II. was Albert V. duke of Austria.

Wife, Elisabeth, daughter of kaiser Sigmund and his first wife, Mary queen of Hungary. (Married 1422.)

Child, Ladislaus the Posthumous (born after the death of his father).

Albert, duke of Austria, son-in-law of the late kaiser, was elected his successor. He was a prince of great promise, but died in the second year of his reign from dysentery, brought on by eating a melon.

COUNCIL OF BASEL (1431–1449).—The council of Constance had left the reform of abuses to the new pope, and in December, 1431, Martin V. convened at Basel an ecclesiastical council for the purpose. The assembly was desirous of conciliating the Hussites, but Martin would not listen to such a thing; and when the council persisted, he sent his legate to dissolve it. The assembly refused to be dissolved, and passed a decree that a general council is supreme, with power to bind even the sovereign pontiff himself. This was carrying matters with a high hand, and Martin stoutly resisted. He flashed forth his anathĕmas; he published "bull" after "bull;" but the council, instead of heeding them, cited the pope to its bar to answer for himself. Death, however, removed him to another tribunal, and Eugenius IV. was pope in his stead (1431).

The council now carried out their conciliatory measures by granting the Hussites the use of the cup in the sacrament of the Lord's Supper; the new pope ratified the concession (December 15, 1433), and the Chalice-men accepted it. It has been seen already that the acceptance of this concession created a division among the Bohemian reformers which proved their ruin.

The council next proceeded to limit the prerogatives of the popes, and with this object in view took from them the right of electing to the stalls and benefices of cathedral and collegiate churches; restricted their grant of indulgences; removed from their court the punishment of ecclesiastics who had violated the law of the land; prohibited the Festival of Fools; and laid down fixed laws for the future election of popes. This was laying the axe to the root of the tree indeed. Eugenius was amazed; and in the blindness of his rage so far committed himself that the council cited him to its bar for forgery, perjury, simony, heresy, and other offences. Eugenius answered this citation by calling an opposition council. So the council of Basel deposed him, and appointed Felix V. pope in his stead (1438).

Kaiser Albert II. sided with the council against Eugenius, and had he lived, much of the work of Luther would have been taken from his hands; but Albert died, and his successor, Frederick III., took the part of Eugenius. Kaiser and pope were too potent a power to be withstood; the position of the council grew perilous, and its members were obliged to consult their own safety. Again

death stepped in the gap. Eugenius died; and the next pope, Nicholas V., being of a more conciliatory temper, granted a general amnesty; so the matter dropped, and the reforms of the council of Basel came to nothing (1449).

Albert II. was of the elder branch of the House of Habsburg, fourth in descent from kaiser Albert I. Karl VII. (son of Marīa-Therēsa) was a Habsburger on his mother's side only.

FREDERICK III. THE PACIFIC [FRIEDRICH III.]

(A better title would be the "Indolent." Called by some historians Frederick IV.)

King of the Romans (*i.e.* king elect), 1440; crowned at Aix-la-Chapelle with the silver crown of Germany, 1442; crowned at Rome King of Lombardy, 1452, and three days afterwards Kaiser of the Holy Roman Empire.

BORN 1415. REIGNED 53 YEARS, 1440–1493. THE LONGEST REIGN.

Died at Lintz, Monday, August 19, 1493, aged 78. (He died of indigestion of a melon, like his predecessor).

Contemporary with Henry VI., 1422–1461; *Edward IV.,* 1461–1483; *Edward V.,* 1483; *Richard III.,* 1483–1485; *Henry VII.* 1485–1509. *Also with Louis XI. of France, Charles le Téméraire of Burgundy, and with Ferdinand and Isabella of Spain.*

Father, Ernst duke of Austria, surnamed the "Iron-hearted." *Mother,* Cimburgis, a Polish princess, daughter of the duke of Masovia, from whom is inherited "the Austrian lip."

Wife, Eleonore (married 1452, died 1467). She was the daughter of Edward king of Portugal.

Children, Maximilian, who succeeded him. This was the archduke of Austria, who married Marie, heiress of Burgundy and the Netherlands, daughter of Charles le Téméraire of Burgundy, who was killed in the siege of Nancy. After his death diamonds worth above £30,000 were picked up from the field. One now adorns the pope's tiara, one was the famous Sancy diamond, another was sold to Henry VIII. for £5000. Cunegunda.

Secretary, Æneas Sylvius Piccolomini, afterwards pope under the name and title of Pio II.

CHIEF EVENTS.

1444. Death of Ladislaus, king of Hungary.

1445. Albert the Posthumous chosen king of Hungary, but the kaiser keeps Albert and the crown of St. Stephen in his own keeping.

1446. In consequence thereof, the Hungarians invade Austria.

1450. PRINTING INVENTED.

1452. The kaiser crowned at Rome. THIS WAS THE LAST TIME THAT ANY GERMAN EMPEROR WAS CROWNED AT ROME.

1453. AUSTRIA ERECTED INTO AN ARCHDUCHY.
Ladislaus allowed by the kaiser to be king of Bohemia.

1456. Mahomet II. with 150,000 men besieged Belgrade, but compelled by John Huniadês to raise it. Death of Huniadês.

1457. The first printed book appears with date. It was *Psalmōrum Codex*, by Fust and Schæffer. Gutenberg and Fust had already printed the *Biblia Sacra Latina*, but it had no date.

1458. Death of Ladislaus king of Hungary and Bohemia (aged 18); Matthias Corvīnus I., son of John Huniadês, is chosen his successor in Hungary, and Podiebrad in Bohemia; but the kaiser again refuses to give up the crown of St. Stephen.

1459. The kaiser, with his wife and child, being held prisoners in Vienna by some revolters, is set at liberty by Podiebrad, for which service the kaiser recognizes him as king of Bohemia.

1466. Peace of Thorn, by which the Teutonic knights are obliged to give up all the western part of Prussia to Casimir IV., and to do homage for the rest.

1477. Marriage of Maximilian archduke of Austria (the kaiser's son) with Marie, heiress of Burgundy (the daughter of Charles the Bold).

1493. A. E. I. O. U. (Austria Est Imperare Orbi Universo—*i.e.*, Austria's Empire Is Ordained Universal) was the ridiculous device of this effete kaiser.

Frederick III. was a well-meaning prince enough, but far too indolent and "pacific" for the times. He was a square man in a round hole, and by no means the right man in the right place. His reign was the longest of all the kaisers of Germany; but though events of great pith and moment were passing before him, like Gallio, the deputy of Achaia, "he cared for none of those things." He had no talent for ruling, and delighted far more in his cabbages than in the camp, in his apple-orchard than in his subjects. He was also extremely parsimonious, and refused to spend his private fortune in maintaining the pomp of royalty.

OVERTHROW OF THE TURKS (1456).—The Turks took Constantinople in 1453, and advancing along the Danube laid siege to Belgrade, intending to make themselves masters of Hungary. John Capistrano, an Italian monk, preached up a crusade against them, and put himself at the head of a rabble rout just as the sultan Mahomet II. was before Belgrade. Being joined by John Huniadês Corvīnus, the Turks were forced to retreat, and Huniadês with his cavalry falling on the fugitives made a great slaughter. The Turkish camp, with all its stores and much spoil, fell into the hands of the conquerors, and above 20,000 were left dead upon the field. This victory was achieved by an Italian monk and a private gentleman of Hungary, but Kaiser Frederick III. had no part nor lot in the matter. It was a great victory, big with important consequences; but, sad to say, both Capistrano and Huniadês died before the year had expired. They were fever-stricken by the putrid exhalations which rose from the bodies of the slain, and slept the sleep which knows no waking.

KAISER FREDERICK III. BESIEGED IN VIENNA (1462).—As the kaiser took no part in the great events of the day, he commanded no respect and inspired no terror. Both Hungary and Bohemia had selected kings for their respective countries, but the kaiser would not acknowledge them, and even refused to give up the crown of St. Stephen, which was in his keeping. A revolt was organised against him; his brother Albert did what he could to add fuel to the fire; and one day the poor, spiritless emperor found himself, with his wife and son, held prisoners by his Austrian subjects in his palace at Vienna.

In this emergency Podiebrad (3 *syl.*) the king elect of Bohemia, came to his rescue, and succeeded in patching up a reconciliation between the two brothers; but Albert died the year following. For this service Frederick consented to acknowledge Podiebrad as king of Bohemia; but the year following pope Pio II. excommunicated him because he favoured the Hussites, cited him to

Rome, deposed him, and gave Bohemia to Matthias Corvinus, the son of Huniadês, with whom he carried on war till his death, early in the year of 1471.

BATTLE OF NÜRNBERG (1456).—Nürnberg, in Bavaria, was in the fifteenth century one of the most flourishing cities of Germany, consequently it was an object of hatred to the cavaliers. These haughty nobles had no objection to towns so long as they remained abject and administered to their wants; but immediately they claimed independence they became rivals, and, as Cæsar said, "No world two suns can bear."

So far back as 1449 war had broken out between these rival powers. Seventeen of the chief nobles of the empire, amongst whom was Albert, elector of Brandenburg, the "Achilles of Germany," had leagued together to stamp out the obnoxious city; but sixty other towns determined to support Nürnberg, and cast in their lot with the oppressed against the oppressor.

Skirmish followed skirmish, devastation followed devastation. Eight times the cavaliers prevailed, 200 towns and villages were burnt by them to the ground; but the sturdy burghers were not to be put down. Like Antæus* they fell, but rose from the earth with renewed strength. They might be infant states; but they were infants like Herculês, who strangled serpents even in his cradle. Eight times the cavaliers triumphed. Eight times Mrs. Partington might sweep back the advancing tide of the Atlantic; but what then? on it flowed, retreating it is true, but advancing still. So was it with the free towns. No power of man could stop their progress. It was the tide of civilisation, slow but sure, and every recoil was only the precursor of a substantial advance. Thus, although for eight times the cavaliers had swept them back, in 1456 they made a ninth attempt at independence, and this time led captivity captive. Albert was taken prisoner, and ere his ransom was accepted the cities had vindicated their freedom.

The battle of Nürnberg is especially famous, as it is the subject of a lay by Hans Rosenblut, a mastersinger, and one of the "Twelve Wise Masters" of Germany. He was an heraldic painter of Nürnberg, and took part in the contest.

ALBERT, the "Achilles of Germany," is worthy of note as "the root of the princes of Hohenzollern."

CHARLES THE BOLD OF BURGUNDY.—At this period was living Charles the Bold, of Burgundy.† Undoubtedly brave, but

* Antæus, a gigantic wrestler of Lybia, in Africa. When thrown to the earth he rose again with renewed strength, because Earth was his mother, and always helped him.

† Charles le Téméraire should be called "the Rash," not "the Bold."

his courage was allied to rashness. He rushed upon danger from the love of excitement; and flung himself into difficulties because he despised them. His wealth was enormous, his provinces thickly populated, his army well-disciplined, his knights the noblest in the land, his court the most magnificent; he was lavish in expenditure, splendid in his appointments, but, like Coriolānus, "he was vengeance proud, and loved not the common people."

This haughty prince had one child, a daughter named Mary, and the avaricious Frederick, kaiser and king of Germany, wished to secure the prize for his son Maximilian. In 1475, the two young nobles were betrothed, the lad was sixteen and the lady two years older. They certainly were well suited to each other, and though the alliance was one of policy, it was also one of love. Mary was a beautiful hazel-eyed maiden, modest, gentle, and affectionate. Maximilian was an interesting lad, intelligent, brave and chivalrous, well-formed, and, though not handsome, courteous, graceful, and tender-hearted. Mary was the greatest heiress in Europe, and her betrothed the heir-presumptive to the largest empire.

In 1476, Charles died: like a mad bull he had rushed upon the Swiss, because they had dared to be men; and the "insolent cowherds," as he called them, had not only routed his army once and again, but laid the duke low, even in the dust. His orphan daughter was still a girl, a timid, unpretending girl, "frail as the glass in which she viewed herself." Louis XI. of France was marching against her to spoil her lands, probably to take her captive. What was to be done? She threw herself at once under the protection of Maximilian, their marriage was consummated without delay, and to attack her then would have been to declare war, not against an unprotected girl, but against the powerful empire of Germany (1477).

By this alliance Brabant, Luxembourg, Franche comté, the comté Palatin, Flanders, Hainault, Namur, Artois, Holland, Zealand, the marquisate of Antwerp, and the seignory of Mechlin, were added to the archduchy of Austria.

Mary of Burgundy did not long survive. About four years after her marriage she was thrown from her horse in a hawking expedition, and died.

In 1579, at the Union of Utrecht, seven of these territories were taken from Austria, and erected into "The Seven United Provinces," of Holland. In 1678, Franche comté was united to France. The rest of Mary's possesssions remained to Austria till the "Peace of Campo Formio and Luneville," in 1801.

PRUSSIA AND BRANDENBURG.—[Brandenburg is now a province of Prussia, lying, roughly speaking, between the river Oder on the

east, and the river Elbe on the west. It contains Berlin the capital of the present German empire, Potsdam the "Versailles of Prussia," Frankfort, Stettin, and so on. Prussia proper lies to the east of Brandenburg, and contains Dantzig, Königsberg, Tilsit, Marien-werder, Thorn, and other cities or towns less known to the English reader.

Brandenburg is now a province of Prussia, but at one time Prussia was an appendage of Brandenburg, so that in speaking of the early history of Prussia, we must begin with Brandenburg, and graft in Prussia; but the graft has outgrown the stock, has become the tree, and the stock has lost its identity.

The first notice we have of Brandenburg is from a Greek commissioner, named Pythĕas, looking-out for new channels of trade, while Alexander the Great was pursuing his Indian conquests (B.C. 327). It was then a country of swamps and woods, marshy jungles and sandy wildernesses; inhabited by bears and wolves, otters and wild swine; with a few shaggy barbarians of the Suevic type, tall, blonde, stern of aspect, of great strength, and formidable in fight.

From this time we have no further notice of it for 300 years, when Drusus Germanĭcus erected pillars on the banks of the Elbe, under pretence of having taken possession of the land.

In the fourth century, the Goths or Germans moved in throngs southward, and continued so to do for two centuries, so that the old Baltic countries were left well-nigh desolate, "as a cottage in a vineyard, as a lodge in a garden of cucumbers," and new emigrants from the East, of Sclavic origin, found no difficulty in gaining a footing there. In 928, Henry the Fowler marched across the frozen bogs and took Brandenburg,* at that time a town of clay huts, fortified by a ditch and sod-wall. His son, Otto the Great, founded the cathedral, and took great interest in the conversion of the inhabitants.

§ Let us now look to Prussia proper, or Preussen, to the east of Brandenburg. All that we know of the original inhabitants is that they were herdsmen and fishers, fiery and strong-boned, a mixed race of Wends, Letts, and Goths. The country was famous for amber, a petrified resin distilled from pines. Long after Poland was christianized, the old Prussians retained their primitive faith, and the christian states felt a strong desire for their conversion.

The first missionary to Preussen was Adalbert of Prague, a zealous hot-headed ecclesiastic, who threw up his bishopric to

* Then called Brannibor.

preach the gospel to these barbarians. He had not been long in the land when a lout struck him across the shoulders with an oar, and stunned him; but he afterwards forced his way into the "Place of Oak-trees," the Holy of Holies of these worshippers of Odin, which it was death for any one to enter, but the priests alone. The ministering Druids hustled him out, and so belaboured him with blows that he died. Of course he fell in the orthodox fashion of a cross, with his two arms extended wide, and it need scarcely be added that numberless miracles are said to have proceeded from his tomb at Gnesen, in Poland.

Little more was done towards the conversion of these heathens till the thirteenth century, when the Teutonic knights established among them the "religion of peace" at the point of the sword, and in 1283 found themselves the undisputed masters of the country. They founded the cities of Thorn, Kulm, Marien-werder, Memel, and Königsberg; colonised the country with Germans; encouraged agriculture and trade; and laid in Preussen the foundation of a well-ordered and prosperous state. The unhappy wars between the Poles and these knights led, in 1466, to the "Treaty of Thorn," by which all the western part of Preussen was ceded to Poland, and the rest was held by the knights as a fief of that kingdom.

§ Returning now to Brandenburg. In the twelfth century it formed part of the great duchy of Saxony held by Henry the Proud. This haughty noble refused to do homage to Konrad III. and the kaiser confiscated his fiefs. Bavaria he gave to Leopold margraf of Austria, and Saxony to Albert the Bear. On the death of Henry the Proud, Saxony was divided into two parts, one of which was given to Henry's son, and the other was retained by Albert; but, in compensation for the loss of Bavaria, the residue of the fief was erected into an electorate—that is, one of the seven principalities which elected the reigning sovereign of Germany.

Albert the Bear was a really great man. He was called the "Bear," not that he was bearish in manners, or in temper, but because his cognisance was a bear. He was a fine tall fellow with a quick eye, and so well-featured that he was familiarly called the "Handsome." He had a good head and a strong hand, was a famous manager, a capital soldier, and saw instinctively not only what could be done, but when to stop. Pushing his way among the Wends, he seized the town of Brandenburg, called his territory the Mark of Brandenburg, and was thus first margraf to that frontier. As Henry the Fowler was the Romulus of Brandenburg, Albert the Bear was its second Romulus. He died in his castle

at the age of sixty-five, in 1170, the very year that Thomas-à-Becket was murdered in Canterbury cathedral.

On the extinction of Albert's line, the electorate of Brandenburg came by purchase to Frederick, count of Hohenzollern and burgraf of Nürnberg, a remote kinsman of the Bear. Kaiser Sigmund sold it him in 1412, and the towns, harried and plundered, gladly paid him homage, but the barons and gentry, who liked better to "live by the saddle," turned sullen. Frederick was patient with them for a time, but as they continued in their evil courses, he resolved to make an example, and blew up two or three of their castles with a cannon called "Heavy Peg." The lawless gentry, terrified by these vigorous measures, abandoned their evil ways, and the electorate has ever since gone on peacefully and well (*see* p. 134).

Frederick of Brandenburg was a very master in the art of governing; just and patient, brave and resolute, honest and impartial, active and vigilant. He was square-headed, mild-looking but solid; there was a twinkle of mirth in his eye, and a line of humour on his mouth, but his high-bridged nose showed that he was born to command and be obeyed. He presided over Brandenburg some thirty years, and died in 1440, at the age of sixty-eight, a few months after kaiser Frederick III. had succeeded to the imperial crown.

The next elector of Brandenburg was Frederick II., son of the preceeding, as good a governor as his father. He was only twenty-seven at his accession, but when certain of the burghers, presuming on his youth, tried to take some liberty with him, he showed his teeth so unmistakably that he was nicknamed "Iron-tooth." It was this elector who built, for his own residence, the Schloss at Berlin, but his chief glory was the purchase of Neumarkt, in 1455, of the Teutonic knights. Frederick Iron-tooth abdicated in 1470, in favour of his brother Albert, called the "Achilles of Germany."

Elector Albert was tall, fiery, and resolute. His battles were numerous but of no historical importance. He died in 1486, aged seventy-two, a few months after the battle of Bosworth-field, where Richard III. fell, and the War of the Roses was brought to an end.

§ Again going back to Prussia, in order to join it with Brandenburg, we must pass to the year 1525, when the Grand Master of the Teutonic Order and many of his knights became Lutherans. The country then made most rapid strides in wealth and well-being; schools were established, the University of Königsberg was founded, the Bible was translated, printed, and circulated, and

ever since Prussia proper has remained eminently protestant in its faith and practice.

In 1609 elector John Sigmund of Brandenburg married Anne, daughter of the insane duke of Prussia, by which alliance all eastern Prussia became incorporated with Brandenburg, and the electorate was doubled in extent, 1618.

Frederick William, called the Great Elector, raised the country to the rank of a great European power, and elector Frederick III. in 1701, receiving the title of "King of Prussia," raised his electorate to a kingdom. From this epoch, with a short interval when Napoleon, the spoiler of nations, reduced Germany to a geographical expression, Prussia has gone on steadily increasing in wealth and power. In 1866, in a war of seven weeks duration, it overmastered Austria, and in 1870, in the seven months' war, it triumphed over France in a series of battles and sieges, and William king of Prussia, during the siege of Paris, added the words "Emperor of Germany" to his former title].*

ELECTORS OF BRANDENBURG.

Brandenburg was declared an electorate in 1356, by the Golden Bull, but we may pass over the electors till we come to

Elector Frederick I., 1415-1440.
Elector Frederick II., Iron-tooth, 1445-1471.
Elector Albert, the Achilles of Germany, 1475-1486.
Elector John, surnamed the Cicero of Germany, 1486-1499.
Elector Joachim I., 1499-1534.
Elector Joachim II., who established Lutheranism, 1534-1571.
Elector John George, 1571-1598.
Elector Joachim Frederick, who married Eleonorê, daughter of Albert Frederick duke of Prussia, 1598-1608.
Elector John Sigmund, duchy of Prussia united 1618, 1608-1619.
Elector George William, 1619.
Elector Frederick William, called The Great Elector, 1619-1688.
Elector Frederick III. called his dominion a kingdom, 1701, and assumed the name and title of Frederick I. king of Prussia 1688, 1701-1741.
From 1701 the rulers of Prussia have been called "kings," but the title of "elector" was not formally abolished till 1806.

DEATH OF KAISER FREDERICK III.—The closing years of Kaiser Frederick the Pacific were his quietest and best. He was fond of melons, and like his predecessor, Albert II., died from indigestion, brought on by the too free indulgence in this fruit. He had reigned above fifty-three years, and had passed his seventy-eighth birthday.

It was Frederick the Pacific who took for his device the five vowels A. E. I. O. U., an anagram, which means that Austria is destined to be the empire of the world; but after the seven weeks'

* In 1878, the queen of England followed suit by adding the words "Empress of India" to her other title.

war in 1866, when Austria was obliged to succumb to Prussia, the anagram was wittily perverted into A ustria's E mpire Is O verthrown U tterly.

In Latin:	*A ustria*	*E st*	*I mperatura*	*O rbi*	*U niverso.*
In German:	*A lles*	*E rdreich*	*I st*	*O esterreich*	*U ntherthan.*
In English:	*A ustria's*	*E mpire*	*I s*	*O rdained*	*U niversal.*

*** The Austrian Lip.—Frederick III. was the first of the Habsburg kaiser's who had what is called the "Austrian lip," that is, a protruding under-jaw, with heavy lip disinclined to shut. He got it from his mother, Cimburgis, a Polish princess, daughter of the duke of Masovia.

INVENTION OF PRINTING.

The end of the reign of Frederick III. and the accession of his son Maximilian in 1493, bring us to the close of the fifteenth century; this is also the close of the Middle Ages, and the beginning of Modern History. This can be easily remembered, inasmuch as mediæval history closes with the invention of printing and discovery of America; and modern history begins with the Lutheran Reformation.

Printing, in a sense, had been known long before the fifteenth century, but it was printing by blocks or tablets; that is, an entire page or entire word being cut on a tablet, an impression was taken off in much the same way as a wood-engraving. This is not, strictly speaking, printing, though it may be called "block printing." The great merit of the invention of printing was that of forming each letter and each stop in a separate piece.

This very simple, yet marvellous idea, is said to have first occurred to Laurence Koster, in 1420, but John Gänsfleisch, a German, is also credited with the invention; probably, like so many other inventions, the discovery struck both at the same time. The types first employed were of wood, but metal was soon found to be better and less cumbersome.

John Gütenberg, a relative of Gänsfleisch, was the first to use the new system of "moveable metal types" in the printing of books. In 1450 he was joined by John Fust, a rich goldsmith, who brought money into the concern; and, in 1455, or thereabouts, issued his *Biblia Sacra Latina*. It is a folio Bible, printed in double columns, and the initial letter of each chapter is "illuminated," or done by hand with a pen, in colours and gold. Unhappily this book bears no date.

In 1455 John Fust dissolved partnership with Gütenberg, and joined a young mechanic named Peter Schæffer, who married his daughter. This firm brought out the *Psalmōrum Codex*, in 1457, the first printed book containing a date; the *Biblia Latīna*, in 1462; and Cicero's *De Officiis*, in 1466. By the close of the century the art had spread to Italy, France, and England.

Of all inventions ever made by man none has exercised such influence on society as the art of printing. It has brought knowledge to the door of the cottage, has made "public opinion" more powerful than pope or kaiser, and has given employment to more hands than even war. Man must have some work to do, some outlet to his energies. Before the invention of printing the great employment was manual dexterity, either in mechanical works, pillage, rebellion, or war; but the art of printing and the multiplication of books has given work to legions of men and women—some as authors, some as printers and binders, some as sellers, others as machinists, founders of type, makers of paper, and hundreds of collateral arts. Its influence on society was soon

felt, but much still remains to be done. The education of the masses, in a few more years, will work such a change on society that a new epoch in the history of man will be ushered in, an epoch as far in advance of that we live in, as the age of modern history was an advance on the down-trodden, benighted, feudal domination of the Middle Ages. It must come. It is as certain as that night opens into dawn, and dawn to the light and genial warmth of noon.

LITERATURE.

Towards the close of the fifteenth century, the dawn began to break in upon the blackness of the darkness of the previous age. Albert Durer and Luke Kranach had won fame as engravers and painters; Alexander Heguis of Westphalia, called the restorer of letters, had just passed away; astronomy was reviving under John Müller, of Königsberg, and his talented pupil George Peurbach; Kamerer, bishop of Worms, had founded the university of Heidelberg, the most ancient school for science and literature in all Germany; and several ecclesiastics had produced excellent chronicles, not of "all time," beginning *ab ovo*, but what is of infinite more value, histories of the times in which they themselves lived, and biographies of persons with whom they had familiar acquaintance. As literature grew into power, the importance of popes, kings, and kaisers, declined; so that although a reigning family still made, and ever must make a strong mark upon a nation, other influences co-operated, and a poet, philosopher, inventor, or other genius, has led the world, stamped his own image and superscription on the age, and given currency to certain views or opinions, even as the moon acts upon the tides of the sea, with more power than the sun.

In the long reign of kaiser Frederick the Pacific, the names which stand most prominently forward are the following:—

NICHOLAS OF CUSA, on the Mosel (1401–1464), the son of a poor fisherman, who rose to be the foremost man in all the state. He acquired a profound knowledge of Hebrew and Greek, then very little known even by the ripest scholars, and was an eminent philosopher, mathematician, and theologian. In the Council of Basel he defended "the infallibility of the church," and was made by the pope cardinal and bishop. He tried to reform his diocese, but stirred up such commotion among the monks, that he was accused of heresy and imprisoned. Nicholas of Cusa wrote in Latin several treatises on theological and philosophical subjects, the best known of which are *Learned Ignorance*, *True Wisdom*, and *Conjectural Knowledge*.

JOHN MÜLLER* of Königsberg, in Franconia (1436–1476), the restorer of the science of astronomy, was archbishop of Ratisbon. His lectures on astronomy drew together immense crowds; and the "system of Ptolemy" was the most popular novelty of the day. John Müller wrote several works on mathematical and astronomical subjects.

GEORGE PEURBACH of Austria (1423–1461), was the disciple of Müller, and the two names are always linked together, so that Müller and Peurbach are spoken of as the regenerators of astronomy in the Middle Ages. Probably the disciple outstripped the master. His *Theory of the Planets* and *Table of Eclipses* are his best known works.

Three other names in a different branch of literature must be added, viz., Rudolf Agricola, Albert Krantz, and Werner Rolewinck.

* He is often called REGIOMONTANUS, a latinized form of Königsberger. Königs-berg in German means the *king's mount*, which in Latin is *Regius mons*, and hence "regio-montânus" simply means Königsberger.

RUDOLF AGRICOLA, a professor of philosophy at the new college of Heidelberg (1443–1485), was one of the restorers of science and letters in Europe, and deserves honour, if for nothing else, for his bold and masterly antagonism of scholastic divinity. He was a truthful thinker, and saw the shallow learning of the war of words, then in fashion. His chief works are one on the *Praise of Philosophy*, and another on *Dialectics* or scholastic divinity. A life of Agricola was written by Treslong in 1830.

ALBERT KRANTZ of Hamburg, 1450–1517, chronicler, philosopher, and theologian, was German ambassador both in Paris and in London. He wrote in Latin several chronicles, as, for example, the *Chronicles of the Danes*, the *Chronicles of the Swedes*, the *Chronicles of the Norwegians*, another called *Vandăli*, and a fifth entitled *Saxonia*. A life of Albert Krantz, written by Wilkens, was published in 1722.

WERNER ROLEVINCK of Westphalia, 1425–1502, historian, is universally known by his *Fascicŭlus Tempŏrum*. Strange to say, his name does not appear in any ordinary biographical dictionary, yet few books of the period are to be compared with Werner Rolewinck's *Sketches of his own Times*.

MAXIMILIAN I, THE PENNYLESS AND THE TACITURN.

King of the Romans (*i.e.* king elect of Germany), 1486; crowned at Aix-la-Chapelle King of Germany, 1493; proclaims himself "Emperor Elect of the Romans," 1508.

BORN 1459. REIGNED 26 YEARS, 1493–1519.

Died at Wels in Upper Austria, Wednesday, January 12th, 1519. Aged 60.

Maximilian, his father Frederick III., and his grandfather Albert II., all died from eating too freely of melons.

Contemporary with Henry VII., 1485–1509, *and Henry VIII.*, 1509–1547.

In *France:* Charles VIII., Louis XII., and François I.
In *Spain:* Ferdinand and Isabella.
The *Popes:* Alexander VI., Pius III., Julius II., and Leo X.

Father, Kaiser Frederick III. the Pacific. *Mother*, Eleonore of Portugal.

Wives, (1) Mary, only child of Charles le Téméraire of Burgundy, heiress of seventeen provinces (married, August 1477; died, 1482, from a fall from her horse).
(2) Bianca Maria [Sforza], widow of Philibert duke of Savoy, and niece of Ludovico Maria Sforza "the More," 1494.

Children [both by the first wife], (1) Philipp the Handsome, who (1496) married the infanta Juaña of Spain, daughter of Ferdinand and Isabella. By this marriage Spain became united to the House of Austria. Philipp died 1506, leaving issue Karl V. (Charles-quint), and Ferdinand (kaiser Ferdinand I.) (2) Margarethe, born 1480, betrothed when only two years old to the dauphin (Charles VIII.) and brought up in the French court, but jilted for Anne de Bretagne, and sent back to Germany.

Possessions added to the House of Austria, The Netherlands and Free Country of Burgundy, by the marriage of Maximilian with Mary. (The duchy of Burgundy was seized by Louis XI. of France.) Spain by the marriage of Philipp with the infanta. Bohemia and Hungary by the marriage of Ferdinand with the daughter of Wladislaus king of Hungary.

Biographers, Markus Treizsurwein, his secretary, from materials by the emperor himself, 1514; Sebastian Frank, *History of his own Times* (born 1500, died 1545).

CHIEF EVENTS.

1494. The kaiser married Bianca for her dowry (500,000 ducats = £200,000).
1495. Diet of Worms, and establishment of the Imperial Chamber, for civil and criminal suits.
1496. Marriage of Philipp with the infanta of Spain.
1499. War with the Swiss. Maximilian, after eight defeats, signed the Peace of Basel.
1500. Diet of Augsburg and birth of Karl (Charles-quint). Germany divided into six circles: Franconia, Bavaria, Suabia, Upper Rhine, Westphalia, and Saxony.
1501. The Aulic Council established for crown causes.
1507. Margarethe (the kaiser's daughter) regent of the Netherlands.
1508. Maximilian refused a pass through Venice, proclaims himself "Emperor elect of the Romans." The league of Cambray.
1510. Expulsion of the Jews from Brandenburg.
1511. Maximilian, during the illness of the pope, tries to get nominated his successor, but the pope recovers and the scheme falls through.
1512. The Rhine and Saxony each subdivided, and two new circles (Austria and Burgundy) added. Thus making the number of circles *ten*.
1516. Martin Luther preaches at Wittemburg.
1517. Pope Leo X. publishes his bull for the sale of indulgences, to raise funds for the construction of St. Peter's at Rome.
1518. Diet of Augsburg, in which Luther is condemned by the pope (December 9th).
1519. Death of Maximilian I.

Maximilian I., son of Frederick the Pacific, is certainly one of the most conspicuous figures of mediæval times. Not that he was a bright and burning light, but that he was a candle set on a hill, and could not be hid. He was no colossus, yet stood he as a colossus, with one foot on the old *régime* and one on the new. His reign was the closing of the feudal period, the transformation scene between middle and modern history.

In the "good old times" kings had armies at beck. They had but to ask, and their vassals found them soldiers; but, in the fifteenth century, armies were composed of paid soldiers, and kings had to find the pay. If the people liked the cause they shared the expense; if not, those who made the wars had to find the sinews, and it became a very expensive plaything. Maximilian was no Alexander, but he was perpetually making war; and though his possessions exceeded those of any other kaiser before or since, he was always a beggar, and was called the "Pennyless."

He was furthermore conspicuous for being one of the crowned heads in a race of contemporary giants: There was Julius II., one of the greatest of the popes, patron of Michael Angelo and Raphael, and founder of St. Peter's, at Rome. There were Ferdinand and Isabella of Castile and Aragon, names almost identical with Spanish greatness and prosperity. There was Emmanuel the Great of Portugal, founder of the Portugese navy, the Mæcēnas of arts and sciences, and friend of Vasco da Gama the

great navigator. There was Henry VIII. of England, with Cardinal Wolsey his councillor, a statesman never equalled for his foreign policy, and the first to win for England a place among the great powers of Europe. There was Bajăzet II., sultan of the Turks, conqueror of Constantinople, whose mosques have no rivals for beauty and magnificence. The kaiser of Germany could not even stand in such a group and fail to be conspicuous.

Again. He was conspicuous for his marriages—his own, his son's, and his grandson's. His first wife was Mary of Burgundy, heiress of seventeen provinces, and daughter of Charles the Bold. Charles would have nothing to say to the young man, when his father, kaiser Frederick, like a thrifty tradesman, tried to strike a bargain for his son; but Mary looked with favour on the young enthusiast, of whose personal appearance writers greatly disagree.

PERSONAL APPEARANCE.—German historians, who never saw him, except perhaps in a picture, describe him as "tall and strong, majestic in bearing, with blonde hair falling in curls about his shoulders; eyes like two stars, blue and sparkling; high forehead, and prominent aquiline nose;" but John Taylor, clerk of the English Parliament, who had seen him scores of times, and knew him as well as way to parish church, assures us "he was of middle height, pallid complexion, snub-nose, and a grey beard." Of course, at the age of nineteen he was no grey-beard, and his pale cheeks might then have glowed with "the purple light of youth," but be this as it may, the French maid looked with favour on him, and six months after the death of her father, who fell at Nancy by the hands "of shepherds and cowherds," she gave both herself and her possessions to the archduke. She bore him two children, a boy and a girl, but falling from her horse some five years after her marriage, she died, before Maximilian had succeeded to the throne (1482).

His second marriage was in the year after his father's death (1494). He was then pennyless, and would have married Anne of Brittany, but could not raise money enough to buy a wedding suit, so he offered his hand to Bianca Sforza, widow of the Duke of Savoy, who brought him some 500,000 ducats (about £200,000), as a dowry. This rich young widow was the daughter of Ludovico Sforza, called the More, from a *morus* or mulberry (stain) on his right arm. He was only an Italian adventurer, whose very name in the same century was first borne by a woodman, who made himself captain of a band of foresters. No great alliance this for an emperor, the living representative of the great Cæsars;

and the proud blue-blood of Germany asked one another with a sneer, "Ought we to visit her?" Never mind; Bianca had the one thing needful, and £200,000 would do something to patch the fortune of the always-pennyless; and so he married her.

In regard to his son Philipp, a sad profligate, surnamed the "Handsome," he married, in 1496, the infanta Juaña, daughter of Ferdinand and Isabella, by which alliance Spain became united to the house of Austria. The fruits of this marriage were two sons—Karl and Ferdinand. Karl was subsequently the great emperor Charles V., the second Charlemagne, called by the French Charles-quint; and Ferdinand succeeded Charles as emperor of the West.

Once more. Maximilian was most of all conspicuous for his invariable bankruptcy, and the mean and shuffling tricks to which he resorted to "put money in his purse." The state papers published under the direction of the Master of the Rolls, tell us he was "the most barefaced and importunate of beggars, who felt no delicacy in appropriating to his own use the money entrusted to him for other purposes; and yet withal, "this man of few pence," set up a claim for fastidiousness and delicacy. He was called a man of parts, but seemed to concentrate his whole intellect on shifts and expedients for raising money, without ever being the richer for it. There was no meanness to which he would not stoop for money: "honour and empire were both bartered for it." This is no exaggeration, for Henry VIII. himself, in a letter to Margaret of Savoy (June 12th 1514) distinctly states that Maximilian offered to sell him the imperial crown, and even agreed upon the terms of sale.* We know he sold Hungary for 100,000 ducats (about £45,000), and served the king of England, in Picardy, as a common mercenary, for 100 crowns a-day. *Noblesse oblige* was not the motto of the bankrupt Maximilian, but rather the plea of the poor Mantuan apothecary,† who sold poison at the hazard of his life, "my poverty and not my will consents." Yet was he kaiser and king, but money in his hands was like water in the sieves of the fifty daughters of king Danăus.‡ So thriftless a prodigal would always be pennyless, though backed with "the wealth of Ormus and of Ind."

THE IMPERIAL CHAMBER (1495).—The reign of Maximilian is connected with one establishment which has given it renown,

* This letter is contained in the State papers referred to, Vol. I. p. 823.

† See *Romeo and Juliet*, Act V. Sc. 1.—SHAKESPEARE.

‡ *Horace, Carm.* iii. II. 26, tells us that the fifty daughters of Danaus were punished in Hades for killing their husbands on the night of their espousals, by being compelled everlastingly to pour water into a sieve *inane lymphæ dolium fundo pereuntis imo.*

inasmuch as it put an end to those sanguinary feuds which were for ever disturbing the public peace; substituted order for confusion; and changed the sword of vengeance, if not "into a pruning hook," at any rate into a sword of justice.

In 1495 Maximilian asked his diet, then assembled at Worms, for troops and money to oppose the king of France, who had invaded Naples; but the nation was sick of war, and instead of granting his request proclaimed a *perpetual peace*. By this decree the right of private feuds was for ever abolished. Those who thought themselves wronged were no longer to appeal to "the sword, the shield, and the battle," but to a court of law, where an umpire would adjudicate between the wronger and the wronged; and whoever refused to abide by the judgment was at once put to the ban of the empire. Thus, with a high hand, was established the first law-court in Germany, called *The Imperial Chamber*.

The Imperial Chamber consisted of one president, four judges, and fifty assessors. The president was named by the crown, and the other officers by the states. Maximilian never liked it, and did all he could to make it fail, but it went on, and remained a permanent institution to the end of the empire.

Aulic Council.—The Imperial Chamber was assisted by an inferior court called the Aulic Council, which was established to expedite business by preparing matters for the Chamber; but it soon assumed higher functions, and in 1654 was formally recognised as equal in dignity to the Imperial Chamber itself. The Aulic Council was composed of a president, a vice-president, a vice-chancellor, and eighteen councillors, all (except the vice-chancellor) chosen and paid by the crown. On the death of the kaiser the council was dissolved, to be reconstructed by his successor. This court also continued to the end of the old German empire in 1806.

THE TEN CIRCLES, 1512.—Almost as a necessary part of these legislative reforms was the division of Germany into ten jurisdictions, called circles, the government of which was to assist in maintaining order, and to see that the sentence of the courts was carried out. Each circle was presided over by an ecclesiastical and lay prince, aided by a military chief; and each circle was represented in the national diet. At the reformation, one circle (viz., Saxony) was Protestant, three (Austria, Bavaria, and Burgundy) were Catholic, and the rest were mixed.*

* Albert II. had made some futile attempts to divide the empire into circles, and in 1500 it was actually parcelled out into six circles, viz., *Bavaria*, *Suabia*, *Franconia*, the *Upper Rhine*, *Westphalia*, and *Lower Saxony*. In 1512 they were reorganised, and four more circles were added, viz., *Austria*, *Burgundy*, the *Lower Rhine*, and *Upper Saxony*.

EMPEROR ELECT OF THE ROMANS (1508).—The wars of Maximilian were of no national importance; they began in arrogance and ended, for the most part, in disaster. Two, however, require a passing notice, not so much on their own account, as for what arose indirectly out of them.

In 1508 the kaiser started with a large army over the Alps, intending to go to Rome, and there receive from the hands of pope Julius II. the imperial crown. Having reached Italy, the doge and senate forbade his march through Venice. He was greatly indignant, and put them to the ban of the empire. But how about the crown? As he could not go to Rome to receive it from the pope, he crowned himself "Emperor Elect of the Romans," a title which all his successors continued ever after.

LEAGUE OF CAMBRAY (1508) AND THE HOLY LEAGUE (1513).—Having declared himself "Emperor Elect," he returned to Germany for fresh supplies to punish the Venetians; but during his absence, the French and Venetians fell on his army at Friu'li, and so demoralised it, that Maximilian was fain to sue for peace, which he bound himself to observe for three years.

No sooner had he signed the treaty than he joined the *League of Cambray* (1508). This alliance, which consisted of the pope, himself, Louis XII. of France, and the duke of Ferrāra, was bound by oath "to blot out the Republic of Venice from the map of Europe, and divide the spoils." The Venetians bribed off the pope, and the pope promised to break up the league. With this view he made a compact with the Swiss to chase the French out of Lombardy; Venetia, Spain, and England, joined the alliance, which was called *The Holy League* (1513), and the French were soon driven across the Alps.

Henry VIII. of England now led his army into Picardy, and here the Emperor Elect of the Romans served in the English army as an hireling, at 100 crowns a day. In September, 1513, was fought at Guinegate the battle known in history as the Battle of the Spurs, because the French used their spurs in flight more than their swords in fight.

DEATH OF MAXIMILIAN (1519).—Always in hot water, always in want of money, the Emperor Elect of the Romans went on forming schemes which came to nothing; struggling to be rich, but growing poorer every day; and planning new wars which he could never carry into effect. During the illness of Julius II. the pennyless kaiser plotted to get himself elected pope; but this bubble burst like all the others, for Julius recovered, and Maximilian could not crown himself even "Pontiff Elect of Rome." He next tried to

rouse the States to vote a crusade against the Turks, but the diet declined. Lastly, he tried to persuade the electors to make his grandson, Karl, "King of the Romans," but in this also he failed. On his way home from the diet the disappointed kaiser died, from a surfeit of melons, as his father and grandfather had done before him.

The German historians are enthusiastic in their praise of Maximilian the Taciturn and Pennyless; and look upon him as one of their heroic monarchs and national benefactors. That something was done in his reign for the better government of the country and the promotion of order, cannot be denied, but it was done rather in his despite, than at his bidding. Even his hardihood and activity seem to be doubtful, for while he was party to the League of Cambray, and the other allies were up and doing, Erasmus tells us that "the poor emperor was dozing over his stove," afraid of the cold. Perhaps he was writing poetry, for, like the Welsh Glendower, "he framed to the harp many a [German] ditty lovely well, and gave the tongue a helpful ornament." Perhaps he was making books, for he wrote a treatise on cookery, another on gardening, a third on hunting, a fourth on architecture, and one even upon war. He also left an autobiography, so full of marvels, "it will not let belief take hold of it;" and a genealogical table of his own family. He was, doubtlessly, clever; he could converse in all the languages of Europe; made several discoveries in pyrotechny, and some improvements in gunnery; nor did he lack personal courage, in proof of which the the following anecdote is told of him:—

While he was at Worms, one Claude de Batré, a French cavalier, sneering at the decree of a "Perpetual Peace," declared he would himself challenge the whole nation. No notice was taken of this vaunt, till Maximilian himself picked up the glove, and desired the Frenchman to meet him, unarmed, in a stated field. It was to be a fisty fight; and the kaiser, we are told, so mauled and belaboured the poor Bobadil* "that since he plucked geese, played truant, and whipped tops, he knew not what 't was to be beaten till then." There is nothing in this story incredible, and it may pass muster with the other royal tales, which for the most part deserve the doubtful compliment of Celia, in *As You Like It*, "O wonderful! wonderful! and most wonderfully wonderful! and yet again wonderful; and after that, out of all whooping."

¶ Maximilian had for secretary HENRY CORNELIUS AGRIPPA

* Bobadil is a cowardly bragging bully in Ben Jonson's comedy *Every Man in His Humour*. He and nineteen more undertook to kill all the French army, twenty at a time, 200 in a day.

(1486-1535) astrologer and alchemist. It was the heyday of alchemy, and there were very few, even wise men, who did not believe in the possibility of preventing the decay of the physical powers, and prolonging the days of our years by means of a compound called the "elixir of life."

Probably Maximilian was far more anxious for the other el Dorado, the "philosopher's stone," a preparation which was to convert any of the inferior metals into gold. The monopoly of such a realgar would doubtlessly be a mine of wealth to its possessor, but if once discovered there could be no monopoly; and as gold would then be more plentiful than iron, it would be really less valuable, as iron can be used for many more purposes. Thus cutlery made of gold would be worthless; so would machinery in general. Ladies could not sew with gold needles, nor gardeners use spades and hoes made of gold. As a money medium it would of course be worthless, seeing it is its rarity which gives it value. If alchemists, therefore, had succeeded in discovering the transmutation of metals, they would have done more harm than good. Nor would the elixir of life have been one whit more useful. It would be a general curse if our old men had the vigour and energy of youth,—for progress is the work of the young not of the old. And as for the mere extension of days, depend upon it, three score years and ten, or four score years is all that man requires for any of the uses of this life.

Happily, therefore, the elixir of life and philosopher's stone have never been discovered; but the search for these secrets has been indirectly of enormous benefit. Astrology led to astronomy, and alchemy to chemistry, the most sublime and infinitely the most useful of the sciences: the former enlarging the mind, the latter giving man the lordship of the elements of nature.

François I. of France, who, in common with the rest of the world, believed in alchemy and astrology, invited Agrippa to Paris, hoping to obtain from him a glimpse of future events. Agrippa frankly confessed he was no prophet, but François would not believe him, and dismissed him in disgrace.

Louis XI. (1461–1483), it will be remembered, had his Calabrian hermit, who "fooled him to the top of his bent." This worldly-wise impostor told the credulous monarch that an astrologer had "strangely linked their lives together. I am to die first," he added, "but your majesty will not long survive me." Louis believed the knave, and petted him like a spoilt child: for if he was to outlive the astrologer, so long as the astrologer could be kept alive, his own life would, of course, be secure. Sir Walter Scott, in his novel

of *Quentin Durward* has graphically and truthfully touched on both these characters.

Henri II. (1547–1559), who followed François I. on the French throne, had a similar credence in Nostrodāmus, the astrologer. He loaded him with favours, and thought the more he bestowed the more favourably the "prophet" would dispose for him future events.

Charles IX. (1560–1574), was no less infatuated with the same charlatan; invited him to the Tuileries, and appointed him court physician extraordinary.

Henry Cornelius Agrippa was no charlatan, although both alchemist and astrologer. He was a really learned man, well-versed in all the sciences of the period. His work on *Occult Philosophy* brought him into trouble as a magician, for which he suffered a long imprisonment. His other chief works are on the *Uncertainty and Vanity of the Sciences*, and on *The Nobility and abounding Excellency of the Female Sex.* All, of course, in Latin.

STATE OF EDUCATION.

THE MASTER-SINGERS (1350–1570.)

Since the invention of printing education has made rapid strides, but for many years the whole system was imbued with the monastic spirit. In the preceding period, the monasteries had kept learning from utter annihilation, and they now kept it fossilized and mummified, more like a curious relic of an age gone by, than a living energizing principle. The five faculties of the universities were civil law, canon law, medicine, theology, and the arts, but theology still dominated, and pervaded the other four. Pedantry ruled supreme; nevertheless good work was being done.

The children of the wealthier classes had great facilities for education in all the large towns, and Latin, music, and modern languages, especially French, were generally cultivated. Even the hard-working artisan and craftsman caught the infection.

Leagues, combinations, and guilds, were universal; they were a necessity of self-defence, but were by no means confined to political associations and trade. There were guilds of all sorts for mutual improvement and amusement. The masonic guild was doing good work in church architecture. The military guilds made the use of the musket, sword, and crossbow, a useful recreation. The rhetoric guilds were for the encouragement of poetry and music. All guilds had a holiday once a year, when a guild-king was

chosen, a pageant got up, and a banquet for the brotherhood prepared.

So important were these societies and so powerful their influence, that kings and princes enrolled themselves as members, and paid their "guild" or annual subscription, attended their meetings, and took part in their feasts. Of all the guilds, that of the Master-singers concerns us most. It was a guild of Rhetoric, or association of mechanics to amuse their leisure with music and poetry. It had its officers, its laws, and its degrees. The lowest degree was the "apprentice," given to those who had just joined the guild; "companion" was the next step; and "master" the third. The members were apprentice-poets or apprentice-singers, companion-poets or companion-singers, master-poets or master-singers, as they went in for the composition of poetry, or for the musical branch which consisted of the composition and performance of music, both vocal and instrumental. Of course, we are not to look for much original genius in a literary guild, nor very refined taste in a society of mechanics; but the productions of the tradesmen were quite equal in wisdom and good taste to the vile pedantry of the "schools," and it was a glorious move to see weavers and cutlers, smiths and gardeners, cobblers and tailors, spending their leisure in the fine arts, even if they did not arrive at great proficiency therein.

Agreeable to the general taste, the chief subjects of these craftsmen poets were Bible stories, hymns, the lives of saints, and moral songs. The composition was stiff and formal, the metre counted by the finger, and the rhymes doubtful; but the work was judged by the committee which consisted of cobblers, carpenters, tailors, weavers, and so on, in much the same way as they would judge of a fabric, shoe, or garment. The manual work was expected to be in conformity with the rules laid down. The manufacture must pass muster; but breathing thoughts and burning words are gifts of nature, and not to be attained by file and hammer.

The first towns that set up guilds of rhetoric were Mainz [*Mӯnce*], Nürnberg, and Strasburg; others afterwards joined in. The popularity of the movement may be inferred from the fact that in Nürnberg alone there were more than 250 members with the degree of "master," who held their meetings every Sunday in the cathedral; and its national importance may be inferred from Karl IV. giving them corporate rights and a corporate seal (1378).

Almost the only names of these master-singers which have

Rollenhagen (says the poem), son of king Mouse, went on a visit to king Frog. The Mouse-prince recounted to his host all that was doing in Mouse-land, and king Frog told his guest, in return, all that was doing in Frog-moor. His majesty then proposed to the prince a walk through Frog-park, and as they were crossing a pool the prince was drowned. When the news of this accident reached Mouse-land, king Mouse declared war against the Frogs.

Part II. is a treatise upon governments, in which the merits and evils of the three forms of government (the republican, the aristocratic, and the monarchical) are duly set forth. Part III. is the battle.

There were other poets of the period besides those of the literary guild, but they all wrote in Latin. The chief were Rudolf of Lange, Conrad Celtês, and Henry Bebel.

RUDOLF OF LANGE (1440–1519) was one of the pioneers of the revival of letters in Germany, and introduced into Munster the study of Greek.

CONRAD CELTÊS (1459–1508), of Würtzburg, received at the hands of kaiser Frederick III. the poetic crown, and was appointed by Maximilian professor of eloquence in the University of Vienna. He founded in Heidelburg the first literary society in Germany, and greatly contributed to the spread of literary taste. To him we owe the discovery of *Phædrus's Fables*. His chief works are *The Art of Poetry* and four books of *Odes*.

HENRY BEBEL (1475–1516), received from the hands of Maximilian the poetic crown, and is well known by his poem *The Triumph of Venus*, a *Recueil of Facetiæ* (in Latin), and a collection of treatises called his *Opuscula*.

JOHN TRITHEIM (1462–1516), chronicler and theologian, should not be unmentioned. Like our own Roger Bacon, he was accused of dealings with the devil, because he was wiser than his fellows; as Festus said to Paul, "Thou art beside thyself; much learning doth make thee mad," so was it said of Tritheim.

Being appointed abbot of Spanheim, in Prussia, he tried to reform the monks, but called down such a storm upon his head that he was forced to resign. He was afterwards appointed Abbot of Würtzburg. His chief works are *Ecclesiastical Authors*, *Familiar Letters of German Princes*, and *Steganographia* or secret correspondence, which gave great offence, and was placed in the Index of books forbidden by the pope to be read.

It is no proof that a book is unfit to be read that the pope of Rome condemns it in his Index. Milton's Paradise Lost *was placed in the Index, and even the pretty child's tale called* Henry and his Bearer. *Of course all works of Luther, Calvin, and other reformers.*

SOCIAL AND COMMERCIAL STATE OF GERMANY AT THE TIME OF THE REFORMATION.

TOY-MAKING.—Germany had made some progress in the polite arts at the time of the reformation, but in this respect was far behind Italy, the Low Countries, England, France, and Spain. It was chiefly in mechanical arts that the Germans excelled.

NÜRNBERG, in Bavaria, was even then famous for its wooden toys, which were sold in all the fairs of Europe, and were exported to India. The demand for these wares was so great, that almost all the villagers round about Nürnberg earned their living by toy-making. Even to the present day the

old city and its suburbs are famous for bone and wood carvings, dolls and toys of all sorts, which find a ready sale in every part of Europe, America, and the East.

The church of St. Lawrence, in Nürnberg, which was two centuries in building, was finished in 1478, with its painted-glass windows, its towers, and doorway. In 1500 the stone pyx, by Adam Kraft—the work of five years—was completed; and about the same time, the exquisite wood carvings by Veit Stoss.

Nürnberg derived its name from Nero. It contained 528 streets. In St. Lawrence Church we are told that the spear which pierced our Saviour's side and a part of the cross are preserved.

AUGSBURG, in Bavaria, was, at the time, in the spring-tide of its prosperity, and continued so till the "Thirty Years' War." It was noted for its gold and silver smiths, its jewellers, its dye and manufactures. It still retains much of its old reputation for gold and silver wares, but the blight of religious persecution was its ruin.

All the cities of the Hansa, as Frankfort, Lubeck, Hamburg, Cologne, Brunswick, and Danzig, were governed by their own burgomasters, sheriffs, or other annual magistrates, and were both rich and populous.

Augsburg derived its name from Augustus Cæsar.

FUGGER.—There needs no greater proof of the private wealth of the merchant princes of Germany at this period, than that furnished by the Fugger family. Their goods were sold in every part of the globe; their wagons were on every road, and their ships on every sea. Antony Fugger, at his death, left in ready money, six millions of gold crowns.* When Karl V. was in Paris, and was shown the royal treasury, he said to his royal host, "I have a linen-weaver in Augsburg who would pay as much as this out of his own pocket, and not empty it either." It was this rich merchant who lent Karl the money for his Tunis expedition, and in the banquet given on his return burnt the bonds in a fire made of cinnamon wood.

Germany had not, at the time, many manufactures, being supplied from Antwerp with linens, woollens, and mercery. From the same city it obtained drugs, spices, sugar, tapestry, precious stones, and Indian produce. These articles the Antwerp traders obtained from Lisbon. Exported German goods were for the most part metals, glass, dye-stuffs, saltpetre, furniture, kitchen utensils, children's toys, and Rhenish wines.

DOMESTIC HABITS.

There was no lack of shops in the towns. Bakers and butchers, wine and other traders were numerous enough; but the chief marts were the fairs, held once or twice a year in almost all the great towns. These fairs were frequented by merchants from Holland, Spain, Italy, and other countries; and here it was that the German nobles and merchant princes supplied themselves with Genoa velvet, cloth of gold, and other costly articles of dress.

It was about this time that coaches were first introduced, but litters were more common. Thus Karl V., when too weak in his legs to walk or ride on horseback, was carried in a litter; although it is quite certain that coaches had been used in Paris some years before, and Karl must have seen them there.

DRESS.—The German *nobility*, as well as the Italian, Spanish, French, and English, were, in the sixteenth and seventeenth centuries, wonderfully

* About 18 millions sterling, according to the present value of money.

extravagant in dress. Men, as well as women, wore the most costly velvets, silks, and satins, wrought with gold, and adorned with jewels. Silk stockings were introduced into England in the reign of Elizabeth, but Karl V. had been dead for twenty-five years ere we hear of their introduction into Germany.

The dress of a German *gentleman* in 1577 is thus described by a contemporary: "He wore a doublet of blue satin, the sleeves and body slashed with crimson velvet, and the slashes fastened with diamond, pearl, or gold buttons. His cloak was of crimson velvet, lined with satin, and edged with gold. His cap was of velvet, with a large white ostrich feather fastened with a jewel. His hose were of silk, his shoes of Spanish leather, and the hilt of his sword was marvellously inlaid with diamonds and gold."

The *ladies* also wore velvet hats, and not unfrequently a veil of gold gauze. Their gowns were open in front and hung loose from the neck, without sash or girdle. They were generally of silk, and over them when they went out they wore a loose jacket of black velvet. The sleeves of the gown were full, reaching to the wrist, but those of the jacket were half-sleeves. Ruffs were fashionable in Bavaria.

The *senators* of Leipzig dressed in black cloth or velvet. In their official capacity they wore long black-silk robes trimmed with fur, a black velvet hat, and a gold chain. In Leipzig long beards were in vogue, but every province followed its own taste in this respect.

Citizens wore an undercoat fastened round the waist with a leather belt. In the street they wore besides a loose topcoat with tight sleeves, puffed at the shoulders; a ruff and a black velvet hat with a broad brim. Their hose and trousers were all in one, and they were shod with half-boots, wide at the top, trimmed with some sort of fringe and rucked over the shins.

The wives and daughters of citizens imitated the style of their superiors as they do still. The rich had their velvet jackets and silk gowns; but those of humbler means had to be satisfied with some cheaper material made up in a similar style.

The *peasantry* of every province had their own special costume, which was generally both simple and picturesque; and as it never varied, was a provincial characteristic.

¶ In *Bohemia* the costume was far ruder than in the rest of Germany. It was a short slouch coat of coarse woollen cloth, lined with fur; thick wide boots; and a high fur cap. But it must be remembered that Bohemia, especially in the mountainous districts, is extremely cold. Its high peaks are generally covered with snow, and full a third of the country is forest. The natives called Czechs, are Slavs, and differ widely from the Germans or Teutons. They are formidable in appearance, with large moustaches, strong frame, and uncouth manners.

GYPSIES.—About three years before the death of Maximilian I. a new race of people cropped up in Bohemia. They are called by us gypsies, because we took it for granted they migrated out of Egypt. The French call them Bohemians, because those that first showed themselves in France came from Bohemia. Probably they were a people driven out of Egypt by Selim (father of Solyman the Magnificent), when he conquered it in 1516. They have always been a nomad, homeless race, living under tents, and but "indifferent honest." The men are tinkers and the women fortune-tellers. In Spain they were innkeepers in league with bandits.

THE JESUITS (1554).—In the middle of the sixteenth century the society of Jesuits was founded to counteract the influence of Luther and the reformers. They took charge of the public education, and were uncompromising catholics,

In Austria, Bavaria, and the Rhine provinces, they founded several colleges, were appointed professors of the universities, and had charge of the episcopal schools then newly established. The Jesuits differed widely from the monks against whom Luther railed, and whose ignorance and sensuality were a standing jest. They were men of superior learning; perhaps, on the whole, no body of men ever equalled them for keen intelligence, knowledge of human nature, and political wisdom. Their habits, too, were remarkably temperate, so that they soon became leaders. It is supposed by some that they instigated and kept alive the "Thirty Years' War," but of this there is no proof. The society was suppressed in 1773, but many of the order remained, and in Bavaria and Austria they are still employed as teachers.

DIVISION III.—PART I.

FROM THE REFORMATION AND REIGN OF KARL V. TO MARIA THERESA AND HER SON JOSEPH II.

KARL V.

[Called by the English Charles V.; by the French Charles-quint.]

King of Spain, 1516; Emperor Elect of the Romans, 1519; crowned at Aix-la-Chapelle King of Germany, 1520; crowned at Bologna King of Lombardy and the Two Sicilies, February 22, 1530, and two days afterwards Kaiser or Emperor of the Holy Roman Empire.

BORN 1500. REIGNED 37 YEARS, 1519-1556.

ABDICATED 1556. DIED 1558.

He died at the convent of St. Juste, in Spain, Wednesday, September 21. Aged 58.

Contemporary with Henry VIII., 1509-1547; *Edward VI.*, 1547-1553; *Mary*, 1553-1558.

Father, Philipp, son of kaiser Maximilian I. *Mother*, Juaña, daughter of Ferdinand and Isabella of Castile and Aragon.

Wife, Isabella, daugher of Emmanuel king of Portugal, (married 1526).

Children, Margaret of Palma (nat. d.), *mother*, Margaret Van der Genst; Philip (afterwards Philip II. of Spain), born 1527; and two daughters, one of whom, Mary, married her cousin Maximilian, a future kaiser.

Possessions, King of the Spanish dominions and of the Two Sicilies; kaiser of Germany; king of Lombardy; and emperor of the Romans; titular king of Jerusalem; "absolute dominator' in Asia, Africa, and America; duke of both Burgundies; and hereditary sovereign of the Seventeen Netherlands.

Biographers, Juan Genesius de Sepulveda, Spanish historian, *De rebus gestis Caroli V.* 1657; Robertson, *History of Charles V.* (English); Mignet, *Abdication de Charles-quint, et son séjour au monastère de Yuste* (French); Stirling, *The Cloister Life of Charles V.*; Gachard, *Retraite et mort de Charles-quint*, 1854.

Successors, Philip his son succeeded him in Spain, and Ferdinand, his brother, in Germany.

CHIEF EVENTS.

1520. (June 15) Leo X. publishes his bull against Luther. Karl visits Henry VIII. in London. Interview called the Field of the Cloth of Gold near Guines [*Gheen*]. Karl crowned in October at Aachen (Aix-la-Chapelle).

1521. (January) Leo X. anathematises Luther and the Lutherans. The faculty of theology in Paris condemns Lutheranism (April 15). Henry VIII. publishes his book against Luther, and receives from the pope the title of "Defender of the Faith."

1526. War against the Anabaptists. Karl marries Isabella, daughter of Emmanuel late king of Portugal, and sister of Juan III. the reigning king. Solyman the Magnificent invades Hungary and gains the battle of Mohacz.

1529. The diet of Speyer [*Spire*], accords to the Lutherans liberty of conscience till the next general council. The Lutherans *protest* against this decree (April 19), and receive the name of *Protestants*.

1530. Karl crowned at Bologna king of Lombardy (February 22), emperor of the West and king of the Two Sicilies (February 24). Diet of Augsburg opened by Karl in person (June 13). The Protestants present the summary of their faith called *The Confession of Augsburg*. The Smalkaldic League formed (December).

1531. Ferdinand, king of Hungary and Bohemia, brother of Karl V., is elected king of the Romans.

1535. Solyman the Magnificent invades Hungary and wins the battle of Gradisca. Karl V. embarks on his expedition to Tunis, and restores Muley Hassan to the throne. The Anabaptists are besieged in Munster, and John of Leyden their chief perishes by fire, January 1536.

1541. Solyman the Magnificent invades Hungary for the third time, and incorporates Buda, its capital, with the Turkish empire. He again invades Hungary in 1543.

1544. The Lutherans admitted to the imperial council.

1546. Death of Luther (February 16).

1547. Victory of Karl over the Smalkaldic League in the battle of Mühlberg, near the river Elbe (April 24). Here John-Frederick, elector of Saxony, is taken prisoner and deposed.

1548. The diet of Augsburg, and the imperial formula of faith, called the *Interim*, is published (May 15).

1551. Moritz of Saxony, who had sided with Karl in the Smalkaldic War, is rewarded for his services by the electorate of Saxony.

1552. Henri II., king of France, declares war against Karl, taking the side of the Protestants. The *Passau treaty* securing freedom of religion signed (August 7).

1555. The diet of Augsburg concedes to the Lutherans liberty of conscience.

1556. Karl abdicates and retires to the monastery of St. Just, in Estremadura. He dies September 21, 1558.

THE NEW WORLD.

1519, Mexico taken by Ferdinand Cortez; 1520, Magellan makes the first voyage round the world; 1529-1533, conquest of Peru by Pizarro; 1535, Buenos Ayres founded by Spaniards; discovery of Chili; 1539, conquest of Florida; 1542, Cabrillo of Spain discovers California.

Karl, the eldest grandson of the late kaiser, had succeeded to the Spanish throne in 1516, nearly three years before the death of Maximilian the Pennyless. He was also heir of the Two Sicilies, the Netherlands, and the dukedom of Burgundy; and joint-heir, with his brother Ferdinand, of Austria and its dependencies. It was a question with the electors whether one with such large possessions would be a desirable monarch. François I. of France, offered himself, but here the same objection occurred: if Karl might make Germany subordinate to Spain, François might make it subordinate to France; so they offered the crown to Frederick the Wise, elector of Saxony. Frederick declined the honour, and then they elected Karl, but bound him by oath "never to make war or form alliances without consent of his diet; to enlist no foreign soldiers in the German army; to give office in Fatherland only to natives; to use the German language habitually, both in speech, in the law courts, and in all legal documents; and to make Germany his chief residence." The young king, then barely twenty years of age, having

set his hand to the bond, left Spain, was crowned at Aix-la-Chapelle with great pomp (October, 1520), and appointed his first diet to be held at Worms the following year. This was the great diet, the most splendid ever held, the diet to which Martin Luther was summoned, and it will be desirable at this point to give a short sketch of the stirring events which led up to this brilliant convocation.

Martin Luther and the Diet of Worms (1521).

Many an effort had been made from time to time to reform some of the grossest errors of the christian church, but these reforms had aimed, for the most part, at external abuses and corrupt practices. The Lutheran movement went much deeper. It was no longer a question whether the cup of communion should be given to the laïty, whether the clergy should be allowed to marry, or whether bishops should be invested by the civil or ecclesiastical authorities: but whether "eternal life is the gift of God, through Jesus Christ, our Lord;" whether man is "saved by faith;" whether "when we have done all we are unprofitable servants," or can accumulate merit to pay off the short-comings of others;" whether "God will render to every man according to his deeds," or will strike a balance between his sins and the vicarious merits he may chance to purchase of some hawker of "absolutions." These were the moot points of the Lutheran movement, and were infinitely more important than those of investiture, the cup in the eucharist, and the celibacy of the clergy.

If the clergy had been decently moral and tolerably literate they might, at least, have commanded respect; but the moral sense was outraged by their sensuality. Luther, writing to pope Leo X., appeals to him in confirmation of the following statement: "No man living can deny that Rome is more corrupt than Babylon or Sodom. It is," he says, "a most licentious den of thieves, and Antichrist himself could add nothing to its impiety. Nothing can even be conceived further from Christ and his religion than the practices of the Roman see." There can be no doubt of the scandal, when a humble monk can thus write to the pope, fearless of contradiction. The Hussite persecution had done the church much harm, so had the everlasting warfare between church and state, the anathemas bandied by pope against pope, the scandalous crimes of Alexander VI., and the military ferocity of pope Julius II.

There was at this period a large leaven of thinking men.

Printing had supplied the means of diffusing knowledge; and the discontent at the state of the church was both wide and deep. Gunpowder is harmless till a spark ignites it, and Martin Luther was the spark which fired the train that led to the reformation of the sixteenth century.

Pope Leo X., being desirous of completing the cathedral of Rome begun by his predecessor, thought to raise funds for the purpose by the sale of indulgences, and committed the promulgation of them in Germany to Albert, archbishop of Mainz [*Mÿnce*] and Magdeburg.

The archbishop chose for his emissary John Tetzel, a Dominican monk who had already been employed on a similar commission by the Teutonic knights. Tetzel was a vulgar charlatan, with plenty of low wit and impudence. He was the very man for a mob, and no one could better puff a nostrum, or cajole the uneducated. This holy Autolÿcus* hawked about his "wares" in a most shameless manner. For a paltry sum of money any one could buy immunity from crime, both in this world and in the life to come. "The very moment the ring of the cash is heard in the basin," said Tetzel, "St. Peter will throw open the gates of paradise to the buyer; and if for the dead they will be taken at once into Abraham's bosom." He boasted he had saved more souls by his indulgences than St. Peter by his preaching.

Some notion of the enormous sale of these pardons, may be inferred from the well-known fact that 500 bales of them were found in a captured vessel; about a million in a bale; the price ranging from twenty pence to half as many pounds.

"May the Lord have mercy on thee," so the words ran, "and absolve thee by the merits of his most holy passion! And I, by God's authority, do hereby absolve thee from all ecclesiastical censures. . . . . and from all sins . . . . how enormous soever they may be . . . . and I remit to thee all the punishment which those sins have deserved. I restore thee to the holy sacraments of the church, to the communion of saints, and to perfect innocence of life; so that when thou diest, the gates of hell shall be shut and those of paradise thrown open to thee. . . . . In the name of the Father, and of the Son, and of the Holy Ghost."

These are the exact words of one of these diplomas. Sometimes a favourite of the pope had a monopoly of them in a given district, but more often they were farmed to the highest bidder.

In the memorable year 1517, it happened that certain persons

* Autolycus, a pedlar and witty rogue in *The Winter's Tale*, by Shakespeare.

having confessed to Luther sins of great magnitude, refused to submit to the penances he awarded them, because they had bought diplomas of indulgence. Luther was at a non-plus, but refused absolution. The matter was laid before Tetzel, who was then in the town. The Dominican blustered and bullied, but Luther was not to be brow-beaten. He drew up ninety-five objections against the sale, and nailed his *theses* on the door of Wittenberg church.

In his controversial writings, published in 1518, he says: "I was compelled in my conscience to expose the scandalous traffic, as I myself saw some seduced into profaneness by them. The sale of pardons has made us the jest of every pothouse. There was no occasion to fan the hatred and contempt of the public against the priesthood, for their avarice and profligacy had already become a byeword and a proverb."

The pope cited the Reformer to Rome, but Frederick the Wise, duke of Saxony, interfered, and the pope consented to his appearing at Augsburg before Cajetan, the cardinal-legate. The cardinal tried to induce the "heretic" to recant, but failing in this, he resolved to arrest him; Luther, however, left Augsburg secretly, and returned to Saxony, where the power of the elector was sufficient to protect him.

In June, 1520, pope Leo X. published a bull, in which forty-one statements of the Reformer were condemned as "heretical, scandalous, and offensive." It forbade the faithful to read any of the books of the son of Belial, and commanded those who had any, at once to burn them. It then goes on to say, "unless within sixty days the arch-heretic recants, he shall be bound over unto Satan, and it will then be doing God's service to seize him, that he may suffer the punishment which his sins have deserved."

Such was the bull against Luther; but the time of anathemas and interdictions had gone by, and Luther, in reply, publicly announced his intention to separate from the church of Rome, and to burn the pope's bull without the city gates. Great was the throng of spectators to see the threat carried out, and every eye was fixed on Luther as he walked at the head of the professors and students of Wittenberg to the place appointed. He then deliberately committed the bull to the flames, and with it the decretals and book of canon law (December 10, 1520).

Three weeks after this defiance the pope issued another bull against the "heretic," repeating the substance of his former anathema, and giving over Luther and his followers to everlasting

perdition. "In the name of the Father, and of the Son, and of the Holy Ghost, the blessed Virgin, St. Peter and St. Paul, we do curse him and those who are led astray by him; and we cut off both him and them from all communion of the saints. Cursed be they in prayer, cursed in speech and in silence, in eating and in sleep, in taste, in hearing, and all the other senses. Cursed in the eyes, the head, and the whole body, from the crown of the head to the sole of the foot. I conjure Satan and his imps to torture them both day and night, till they perish by water, by fire, or the cord." As these imprecations were read in the churches, the officiating priest blew out the lights, saying "as I blow out these lights may the light of life be for ever hidden from their eyes. So be it. Amen and Amen." "Bless, and curse not," said St. Paul,* yet was this malediction given in the name of St. Paul.

We have now come to the year of Karl's coronation, and the diet of Worms, a few weeks later, to which Luther was cited. The papal legate wanted the young kaiser to take measures at once against the apostate, but the great elector supported him, and Karl durst not so condemn him. He was therefore brought before the board, and when commanded to recant, boldly made answer, "whatever is shown to be contrary to Scripture or right reason, that will I retract; but he who shall take away from the words of God's book, God shall take away his part out of the book of life." He was then suffered to depart, but was pronounced a heretic and put to the ban of the empire. Twenty-one days afterwards any one might slay him, and to give him shelter or food would be to make oneself partaker of his crimes (May 8, 1521).

To save him from assassins, Frederick the Wise had him secretly conveyed to the castle of Wartburg, near Eisenach. Here he remained for nine months translating the New Testament into German, and publishing numerous pamphlets on the great subject of the day. In the meantime his books were read everywhere, were translated into several languages, and were spreading in all directions. The diet of Worms made the Reformer notorious, and the prohibition to read his books, made every one greedy to taste the forbidden fruit.

Luther left his "Patmos," after lying concealed there for nine months, and returned to the active duties of the Reformation. Leo was dead, but so long as his bull remained in force, the Saxon Reformer carried his life in his hand.

Adrian VI., the new pope, was more bitter against Luther than

* Romans xii. 14.

even Leo had been, and in his brieve to the diet of Nürnberg, he calls on the princes of Germany to stamp out the pestilence, and even, if needs be, "to have recourse to the cautery and the knife." "What!" says he, "is Luther alone wise? is Luther alone guided by the Holy Ghost? Has the church been ever in darkness till this turbulent monk gave it light? Deal with him as the Almighty did with Korah, Dathan, and Abīram. Deal with him as St. Peter did with Ananias and Sapphira. Cleanse the land of the foul spot, as your forefathers purged it of Huss and Jerome. Cut off the accursed one from the land, that ye be not partakers of his sin. So let all thine enemies perish, O Lord; but let them that love Him, be as the sun when it goeth forth in his might."

In reply to this brieve the diet sent a memorial of a hundred grievances which they besought his holiness to redress, and that without delay, for the nation neither could nor would endure them any longer.

It was plain that the principles of the Reformation were at work, and the Reformers grew bolder with success. Luther severed himself from the church of Rome, left off his monkish dress, and even married a nun, named Katharine von Bora.

Just about this time Frederick the Wise died, and was succeeded by his brother John, a far bolder spirit, who not only sided with the Reformers, but established reformed churches throughout Saxony, and appointed professors of the same persuasion in Wittenberg University. So earnest was he in the work, that he is generally called the "Second Parent of the Reformed Church." Philipp, landgraf of Hessen, pursued the same course, and their example was followed, says Dr. Milner,* "by all the most enlightened princes and states of Germany" (1525). The papal party grew seriously alarmed, and thinking it high time to stand at bay, the kaiser called a diet of the empire at Augsburg, to settle what was to be done to prevent a rent in the seamless robe of the christian church. The diet met in November, but was adjourned to Speyer [*Spire*] for the following May. It ended in a temporary toleration, so that the Reformers had rest in those parts of Germany presided over by princes favourable to their views; but in other parts, as Bohemia, Hungary, and Bavaria, they were persecuted even unto death. John Heuglin and Peter Spengler were held under water till they were dead; while Tolmar and the aged widow Clara, of Bohemia, with George Carpenter and Leonard Cæsar, of Bavaria, witnessed at the stake a good con-

* Milner, *Ecc. Hist.*, Vol. IV. p. 458.

fession (1527). Oh, when will persecutors learn this simple truth, "there is no sure foundation set in blood."

PROTESTANTS (1529).—The decree of the last diet of Speyer [*Spire*] accorded to all Germany liberty of conscience "till the next general council;" but in 1529, a new diet, held in the same place, revoked this decree, and declared Lutheranism "heretical." Fourteen imperial cities,* with the elector of Saxony, the marquis of Brandenburg, the duke of Lüneburg, and the prince of Anhalt, at their head, *protested* against this revocation, as unjust and intolerable. Hence the reformed party were nicknamed the "protestors," or PROTEST-ANTS.

The kaiser was absent from Germany during these litigations. He left soon after the diet of Worms, in 1521, and did not return for eight years. He was busy at war with the French at Milan, but his victory over François I. at Pavïa, and his siege of Rome, ending with the *Peace of Cambray* in 1529, belong to Spanish or French history, and may be passed over. Having brought these contentions to an end, he went to Bologna to be crowned by the pope "Emperor of the West," and "King of Lombardy" (1530). This was the last time that any of the kings of Germany received from His Holiness the imperial crown.

CONFESSION OF AUGSBURG (1530).†—Being now the greatest monarch since the time of Charlemagne, king of Germany, Lombardy, and Spain, emperor of the West, and ruler under one title or another of more than half Europe, and much of the New World, he again turned his eyes to the German schism, which he determined to put down. Accordingly, he summoned a diet at Augsburg for the 8th of April, which he promised to attend in person. He was, at the time, at Bologna, in the papal palace, a guest of pope Clement VII., who had recently placed on his head the imperial crown. Clement greatly objected to diets and councils, and wanted Karl to take a high hand, and support the church with the sword; but Karl held back, and commanded that a summary of the points in dispute should be laid before him at Augsburg, that he might himself judge between the

* These were Strasburg, Nürnberg, Ulm, Constance, Reutlingen, Windsheim, Meinengen, Lindau, Kempten, Hailbron, Isni, Weissenberg, Nordlingen, and St. Gall.

† CONFESSION OF AUGSBURG.—Art. 1 of the *Augsburg Confession* "Of God" corresponds to Art. I. of the Church of England; 2. Of Original Sin (Art. IX.); 3. Of the Son of God (Art. II.); 4. Of justification by faith (Art. XI.); 5. Of preaching (Art. XXIV.); 6. Of obedience; 7 and 8. Of the church (Art. XIX., XX.); 9. Of baptism (Art. XVII.); 10. Of the Lord's supper (Art. XXVIII., XXIX., XXX.); 11. Of confession; 12. Of penance; 13. Of the use of the sacraments (Art. XXV.); 14. Of church government (Art. XX.); 15. Of church order; 16. Of secular government (Art. XXXVII.); 17. Of Christ's second coming; 18. Of free will (Art. X.); 19. Of the cause of sin (Art. IX.); 20. Of faith and good works (Art. XII., XIII.); 21. Of the worship of saints.

The last seven are these:—22. Of both kinds (Art. XXX.); 23. Of the marriage of priests (Art. XXXII.); 24. Of the sacrifice of the mass (Art. XXXI.); 25. Of oral confession; 26. Of distinction of meats; 27. Of conventual vows; and 28. Of the authority of bishops.

disputants. Melanchthon was deputed to prepare the summary, which he digested into twenty-eight articles, twenty-one of which pertained to doctrine, and seven to practical matters. This summary, called the *Confession of Augsburg*, minutely resembles the *Thirty-nine Articles* of the Church of England. The *Confession* was presented; discussion followed discussion; neither party would give way; at length John elector of Saxony, and Philipp landgraf of Hessen, left Augsburg and returned home. Karl now, sick of the controversy, pronounced the articles "heretical." He commanded the schismatics to return to mother church, to restore the property they had appropriated, to re-endow the religious houses they had suppressed, and to destroy all the pernicious books which they had spread broadcast over the empire. If within three weeks they obeyed, they should find him merciful; but if not, they should be put to the ban of the empire. Then appointing his brother Ferdinand "King of the Romans" or regent of Germany, he dissolved the diet, and supposed he had settled the matter right royally.

PROVISIONARY PEACE OF NÜRNBERG (1532).—The next move requires a little retrospect in the political history of the period. In 1522, Ferdinand, the kaiser's brother, married the daughter of Ladislaus, king of Bohemia and Hungary, and on the death of Ludwig her brother, the two crowns came to him by inheritance. A party opposed to the archduke set up a rival king in Hungary, John of Transylvania, who applied to Solyman II. of Turkey for support. John promised the sultan to hold the crown as his tributary and vassal, if he would grant him effectual aid; so Solyman, in 1529, came at the head of a large army, and not only overran Hungary, but entered Austria, and laid siege to Vienna.

Ferdinand sought to ally himself with the protestant party, which had formed into a united body called the "Smalkaldic League;" but the league would have nothing to say to him unless the Augsburg decree was revoked. In this dilemma Karl had no choice; so after trying in vain to make a compromise, he granted the protestants full liberty of worship till the next imperial diet; and this decree is called the "Peace of Nürnberg."

The league now joined the imperial army, and the Sultan, unwilling to risk a battle, withdrew his forces to Constantinople. This danger being over, the kaiser summoned an imperial diet at Trent, in the Tyrol, for March 15, 1545; but the protestant princes refused to attend, because Trent was on the frontiers of

Italy, and the pope who had already condemned them was to preside at the council.

Karl, wholly unable to untie the knot, determined to cut it with his sword; and, making a treaty with the pope, prepared for war. The protestant party did the same; and this brings us to the death of Luther.

DEATH OF LUTHER (Feb. 18, 1546).—Luther died before the war broke out. He saw it coming, and tried to avert it; but each party was too strong to give way, and so distrustful of the other that "their only voice was in their swords." The Augsburg Confession was the culminating point of the German reformation; and though Luther lived some sixteen years longer, he passed out of historical interest.

His character presents a rare combination of great qualities. He was possessed of strong human sympathies, herculĕan energy, and an intuitive penetration. He was a born leader; intrepid in danger, reckless of place, and neither to be allured by flattery nor alarmed by threats. What was said by Pyrrhus of Fabricius might be said of the Saxon reformer, "It would be as easy to turn the sun from its course, as Luther from the path of duty." In constitution he was strong and healthy, in habits abstemious and self-denying, in temper impatient of contradiction, in conduct submissive to authority, but insolently defiant when authority came into collision with his conscience. His eyes were piercing and full of fire; his voice singularly sweet, but vehement; his countenance stern, but benevolent; his spirit meek, but dauntless. Children and women loved him, good men honoured him, his enemies feared him, his friends adored him. He was an undoubted scholar, and "a good and ripe one;" blameless in life; a man of thought, and yet a man of action; a voluminous writer, and a true orator. Varillas calls him "a perfect master of eloquence." Like St. Bernard, he could carry captive the understanding; like Peter the Hermit, he could command the passions. It was a Titanic work he set himself to do, but Luther was a Titan. To clear the air, as he himself said, required thunder and lightning; but Luther could wield the thunder of Jove and the lightning of Apollo. On the whole, history presents no parallel to the great Saxon reformer of the sixteenth century; and never did one man, single-handed, achieve so enormous a task. Like the stone cut out without hands, which smote the image of the Babylonian dreamer, and brake it in pieces, so Luther broke in pieces the image of popery as it then was, and scattered "the iron, the clay, the brass, the silver, and the gold . . . . like chaff of the summer

threshing-floors. . . . . And the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii. 34, 35). Popery survived the reformation, and is in vigour still; but it is reformed popery, and Esau's hands are well-nigh as smooth as Jacob's. It is not the province of history to pass any opinion upon creeds, except so far as they are motive powers to those outward acts which make up the obedient subject, the peaceful citizen, the wise ruler, and the benefactor of mankind.

SMALKALDIC WAR (1546–1547).—Karl V. and François I. were like cat and dog; they were for ever at war with each other, and for ever patching up treaties of peace, which neither intended to keep. François at length allied himself with the Turks, laid siege to Nice, and invaded Italy, but was repelled by the kaiser. Karl then formed an alliance with England, and attacked France at five different points at once; but the danger was averted by the Turks, who threatened Germany. Karl and François now shook hands at *Crespy*, in Laonnais (Sept. 17, 1544), and agreed to terms of peace. The French king because he was unequal to the contest, the kaiser that he might defend Germany from the Turks.

In this crisis of affairs, the kaiser tried to win over the Lutherans; but he had deceived them too often, and they thought this a ripe time to stand at bay, so they raised the standard of revolt. Karl put the whole league to the ban of the empire, raised a new army, and marched against the revolters. In April, 1547, was fought the Battle of Mühlberg, in which the Lutherans were utterly defeated, and the elector of Saxony (the giant John-Frederick, called the "Magnanimous") with the landgraf of Hessen, were taken prisoners. Moritz or Maurice, a Saxon and a protestant, greatly distinguished himself in this battle, fighting in the imperial army; and Karl, to reward his services, appointed him elector of Saxony in the place of his cousin, John-Frederick, who was deposed. Thus ended the first religious war in Germany.

THE INTERIM OF AUGSBURG (1548).—We are told that Karl, in his dispatch announcing his victory at Mühlberg, parodied the Cæsarian brag, "I came, I saw, God conquered." It certainly was a brilliant exploit, perhaps the most brilliant of his reign: so complete and so sudden that it was compared to the victory of Joshua in the valley of Ajalon. Karl did what he could to conciliate the conquered Saxons; he treated with kindness the wife and children of the captive elector, and even visited the tomb of Luther. When the duke of Alva hinted to him that he

should disinter the bones of the heretic and burn them, the kaiser replied, "Let be; he has found his judge. I war not with the dead, but with the living."

The pope was angry with him for not smiting the heretics both hip and thigh when he had them in his power; but Karl called the pope a drivelling old dotard, and like his grandfather, entertained the idea of adding the tiara to his other crowns at no very distant period. He took upon himself to settle the affairs of the church in Germany, and summoned the states to Augsburg for May 15 (1548) to hear his determination. When the diet was assembled he read to them "The Declaration of his Royal and Imperial Majesty on religious rights in the Holy Roman empire, till the next general council," and this declaration was called "The Interim of Augsburg." It reduced matters pretty well to the *statu quo* before the reformation. The elector of Mainz [*Mŷnce*] thanked the kaiser in the name of the states; the diet dispersed; and Karl supposed he had made all things smooth; but it was the lull before the storm.

Moritz, the new elector of Saxony, was a protestant; and although he had served in the imperial army, his sympathies were with the Lutherans, and the captive princes were his kinsmen. Being now ruler in the very cradle of the reformation, and surrounded by Lutherans on all sides, his sympathies with them were rekindled, and he entertained the idea of making himself their champion. Accordingly, he dispatched a secret embassy to Henri II. of France, to unite with him in protecting the liberties of the Germans.

Absorbed at Innspruck with the deliberations of the Council of Trent, Karl paid no heed to the mutterings of the coming storm; and while he was spinning his webs to ensnare the schismatics, the rapid and daring Moritz, with long red beard, streaming like a meteor in the wind, dashed through the mountain passes at the head of his lancers, and nearly caught his bird. The gouty old kaiser had just time enough to escape in a peasants' wagon, disguised as an old woman, and fled to Flanders. On pressed Moritz, and again, at dead of night, midst thunder and lightning, wind and rain, the kaiser fled. Moritz was glad of it, because, as he said, he had "no convenient cage for such a falcon." The TREATY OF PASSAU followed in August, and the whole fabric of the kaiser's toil to extirpate the protestants crumbled into dust. By this treaty, which secured perfect freedom of religion to protestants, the "Interim of Augsburg" fell through; the landgraf of Hessen was liberated; and full

freedom of worship was accorded to every one till the next imperial council (July 31, 1552).

Karl now turned his arms against France to win back the three bishoprics of Mainz, Verdun, and Toul, which had fallen into the hands of the French king. He laid siege to Mainz [*Mÿnce*], but without success; and concluded peace with his rival by giving up the three episcopal cities.

RELIGIOUS PEACE OF AUGSBURG (Sept. 26, 1555).—According to the treaty of Passau, an imperial council was called for the autumn. Karl would take no part in it; he was disgusted at the turn of affairs, and deputed his brother Ferdinand to represent him. The council was held at Augsburg. Full liberty of worship was confirmed. Lutherans and Catholics were declared alike eligible to all offices of the state, and to seats in the imperial diets. Every ruler might sanction what form of religion he chose in his own province, but all were to tolerate those who held different views.

ABDICATION OF KARL V. (Aug., 1556).—Disappointed in his schemes, broken in his fortunes, with income anticipated, estates mortgaged, all his affairs in confusion, failing in mental powers, and with one foot in the grave, the second Charlemagne determined to retire from public life, and prepare himself for a kingdom not of this world. He was sadly shattered. The victim of gout, asthma, dyspepsia, and gravel; crippled in the neck, arms, knees, and hands; and troubled with boils and blotches all over his body, the effect of gluttony and intemperance. His appetite remained when he could no longer digest his food. He breakfasted at five in the morning on a fowl seethed in new milk with sugar and spices; went to sleep again, and dined at noon on twenty dishes. He supped twice, at vespers and at midnight. At all his meals he ate ravenously of pastry, of which his son Philip, the husband of our queen Mary, was extravagantly fond. In 1555 he made over to his son the Low Countries, the Two Sicilies, and Spain; in the year following, to his brother Ferdinand, the government of Germany; then retired to St. Juste, in Estremadura, where he died in about eighteen months (1558).

Karl V. was never good looking even in his hey-day; but at fifty, as Heuter the Spaniard, and cardinal Contarīni, who knew him well, inform us, he was ugly and decrepit with premature old age. He was of medium height, and had once been athletic. Broad in the shoulders, deep in the chest, thin in the flank, and muscular in the arm. As a young man he was a match for any one of his own age in the tourney and the ring; and no matadore

could better tackle a bull in the arena. But at fifty he was feeble and nervous. Being crippled in his knees and legs, he supported himself on a stick in one hand, and leaned with the other on the shoulder of an attendant. His hair, which in youth was blonde and flowing, was hoary, sparse, and bristling in middle life; and his beard shaggy, coarse, and gray. His forehead was wide; his eyes dark blue; his nose aquiline, but crooked; and the lower part of his face was deformed with the heavy hanging Austrian lip and protruding lower jaw. When he opened his mouth he showed a hideous array of discoloured stumps, which made his speech thick and hard to be understood. Eating was his besetting sin, and even to the last his appetite never failed him.

For the greater part of his life he was an indefatigable warrior, and could endure any privation but that of food. He could sit in his saddle all day and all night, and, as the duke of Alva says, "he was a born soldier." Karl used himself to say the "three best captains of the age were himself, the duke of Alva, and the constable Montmorency." He was fearless and energetic, calm in reverses and success, the first to arm for battle, and the last to throw his harness off. So phlegmatic was he in temperament, that he was called a man "without sentiment and without a tear." No doubt he was a hero to his soldiers, and a favourite almost everywhere; for besides his military genius, he had a wonderful talent for arranging a court pageant, and knew how to flatter with spiced words.

Karl V. in Retirement (1556–1558).—The romantic pictures of Sandoval and Strada of the kaiser in retirement, are about as true to fact as David's picture of Napoleon, prancing over the Alps, on a cream-white charger, instead of toiling in comforter and great coat on a patient mule. The investigations of Stirling, Mignet, and others, have drawn back the curtain, and shown us the spangled harlequin of the stage in real home life.

So far from leading a cloister life, in prayer and meditation, his whole time was occupied in politics and eating. He read nothing but despatches, wrote nothing but replies. He had no taste for retirement, no religious sentimentality. He was fond of making clocks, like Louis XVI. of France; and, if we may believe biographers, was apt at an epigram and a jest; but how far these smart things were filed and hammered into shape by court flatterers we cannot judge. His furious letters to his son "to cut out heresy without mercy" are still extant; and as for fasting and mortification, his cell was literally crammed with Estremadūra sausages, sardine omelettes, eel pies, pickled partridges, fat

capons, quince syrups, iced beer, flagons of Rhenish, senna and rhubarb. This picture of "the monarch retired from business" is from life, that of Sandoval and Strada from imagination. One is the painting of Euripidês of the man as he was; the other of Sophoclês of what he should have been.

In reading up the lives of Karl V., his son Philip of Spain, and Ferdinand II. of Germany, from state papers and other original sources, often and often I have felt so sick at heart that I have been obliged to abandon the task sometimes for several days. The martyrology of John Fox distressed me less. Lorente (1. 280) informs us that in the Netherlands alone, during the eighteen years of Torquemāda's administration, 10,220 persons were burnt at the stake, and 197,327 punished by being buried alive, drowned, imprisoned for life, or reduced to beggary, merely because they thought Luther and Calvin interpreted Scripture more correctly than he did. It would be as easy to believe that Robespierre, Danton, and Carrier were the servants of the God of Mercy in the French Revolution, as that a church can be infallible which could instigate, organise, and commend such wholesale murder and horrible suffering.

¶ THE TURKS.—The religious affairs of Germany in the reign of Karl V. were of such absorbing interest as almost to eclipse others of less permanent importance; nevertheless, the invasions of Solўman the Magnificent must not be wholly passed by.

He invaded Hungary in 1526, 1541, 1543, 1552, and 1566. In the second of these invasions he took Buda, the capital, and annexed it to the Ottoman empire. During these invasions frequent inroads were made into Austria, sometimes to the very gates of Vienna; many women and children were taken captive, and great cruelties were committed.

Barbarossa, a notorious pirate, having driven into exile Muley Hassan, the dey of Tunis (1534), was made by the sultan "pacha of the Turkish fleet." Karl V., taking the part of Hassan, embarked for Africa, defeated the corsair, took Tunis, restored the dey, and set at liberty 20,000 christian captives who had been sold by Barbarossa into slavery (1535). This was a very brilliant achievement, and raised the fame of Karl throughout all Christendom. It was like an exploit of one of the seven champions, a paladin of Charlemagne, or a knight of the round table in the court of Arthur. It does not look like sober history, but no conceivable act would be more calculated to captivate the mind in the Middle Ages. It was heroic; it was on the side of Christ; it was a veritable crusade—in its effects the most brilliant of them all.

LITERATURE OF THE PERIOD.

There are times in the history of man when a wave of inspiration seems to pass over the race, and men of towering genius spring up in all directions at the same time; periods like these are historic landmarks, epochs not of a single people, but of a whole continent of nations. Such a period was that between the middle of the fifteenth century, and the middle of the sixteenth. Where can a hundred years be found so full of mighty events? The invention of printing, the sail round the Cape of Good Hope, the discovery of a new world, the reformation of religion by Luther, and that of astronomy by Kopernik? The same age that produced Luther and Calvin, produced Lælius Socinus (founder of the Socinian sect), and Ignatius Loyola (founder of the Jesuits). The same age that saw Zwingli and Melanchthon, saw Cardinal Wolsey and Sir Thomas More. Of the same period were Erasmus of Rotterdam, Sleidan of Cologne, Colet (founder of St. Paul's School, London), Vasco da Gama the Portuguese navigator, Christopher Columbus of Genoa, Raffael and Leonardi da Vinci (Italian artists), Albert Dürer and Kranach. France at the same time boasted of her "Chaucer" the poet Marot, and of Rabelais the very phœnix of wit, whose coarseness, verging often on profanity, and oftener still on indelicacy, would have sunk him into oblivion, if his genius had not produced a work which stands alone in the literature of the world.

It will be desirable to give a short sketch of some of the most noted Germans contemporary with Karl V., and their specialities will be more easily remembered if they are divided into four groups:—(1) Those connected with the religious reformation; (2) the historians of the period; (3) Kopernik and Paracelsus; (4) Albert Dürer and Lucas Kranach.

(1) The chief of the reform group round Luther were Ulrich Zwingli, Philipp Melanchthon, John Agricola, Andrew Carlstadt, Martin Bucer, and John Calvin; with Jerome Emser and John Faber on the other side.

ZWINGLI (1484–1531), the reformer of religion in Switzerland. As earnest as Luther against the abuses of the court of Rome, he nevertheless differed from him on several important points—notably on that of the "real presence" in the elements of the eucharist. The very same cause which roused Luther, stirred Zwingli also into activity, viz., the sale of indulgences. Tetzel was the chapman of these wares who provoked Luther; and Zwingli set himself against Samson, the licensed hawker of indulgences in Switzerland. Being supported by the chief powers of Zürich, Zwingli had not the uphill work of the Saxon reformer. In 1520 the magistracy commanded that the Bible, the whole Bible, and nothing but the Bible, should be the law of the church and

its doctrines; and two years later the reform was fully established in the canton. All pictures and images were removed from the churches, mass was abolished, begging friars were put down, marriage was made a civil contract, and Zwingli protested against the celibacy of the clergy by marrying the widow of a Swiss nobleman.

Of all the reformers none surpassed Zwingli in honesty of purpose. He knew exactly what he wanted, and adhered from the first to the simplicity of the Gospel. Less violent than Luther, he was more candid; less controversial, he was more clear-headed. Less systematic than Calvin, he was quite as original; less dogmatic, he was no less faithful. His *Confession*, or sixty-seven articles of religion, will always be considered a master work by Protestants, and will bear comparison with Melanchthon's *Confession of Augsburg*, or the *Thirty-nine Articles* of our Anglican reformed church.

JOHN CALVIN (1509–1564), a Frenchman by birth, cast his lot in Geneva. He was twenty-six years younger than Luther, and twenty-five than Zwingli, both of whom he outlived. He was very stern and dogmatical, but rendered effectual service to religious reform. What St. Paul did for the christian church at its foundation, Calvin did for the reformed church: he organised its discipline, and enunciated its doctrines. As a religious teacher, social legislator, and theological writer, he has no equal. His works are numerous, all written in elegant Latin; but his *Institutes of the Christian Religion*, his first work, is still the best known. Nearly all orthodox dissenters, except the Methodists, lean towards Calvinism, but the Protestant episcopal churches of England and Germany incline more to Luther's teaching.

PHILIPP MELANCHTHON (1497–1560), Luther's fellow-labourer, was a leader of the Reformation. Being appointed professor of Greek in the university of Wittenberg, he soon took the side of Luther; and, being an excellent scholar and clear thinker, he helped on the work discreetly and well. It was Melanchthon who composed the articles of religion known as the *Augsburg Confession*. As a public teacher he was exceedingly admired, and was certainly one of the ripest scholars that Germany has ever had. His *Common-place Book of Theology* went through fifty editions even in the lifetime of the author.

JOHN AGRICOLA (1492–1566), was another of Luther's fellow-labourers. He took part in the "Interim of Augsburg" (*see* p. 183), and signed the articles of Smalkald, in 1537. Like Melanchthon, he too was a professor of Wittenberg. Agricola was not orthodox according to Luther's views. Luther called him an Antinomian, meaning an opponent of good works. He said, with St. Paul, "man is not justified by the works of the law, but by the faith of Jesus Christ . . . . for by the works of the law shall no flesh be justified' (Gal. ii. 16); but he did not say, as Luther insinuated, let us "continue in sin, that grace may abound" (Rom. vi. 1). He was, however, obliged to resign his professorship, and, being reduced to want, he recanted, and became preacher to the court at Brandenburg. Agricola wrote many books, but by far his best is *Common German Proverbs with Explanations*.

ANDREW CARLSTADT (1483–1541), of Franconia, was another of Luther's friends, and like Melanchthon and Agricola, a professor in the university of Wittenberg. Carlstadt, like Agricola, was unable to go the whole length with Luther. Agricola differed on the subject of faith and good works, Carlstadt on the subject of the "real presence" in the bread and wine served to communicants in the sacrament of the Lord's supper. Luther believed that the body and blood of Christ "were verily and indeed taken" by those who ate the bread and drank the wine administered to them; but Carlstadt believed

that the bread was only bread, and the wine only wine; that no sort of change took place in the elements by consecration, and that the sole object of the sacrament is "to show forth the Lord's death." Carlstadt was the first ecclesiastic in Germany that broke through the law of celibacy by marriage.

MARTIN BUCER (1491–1551), a Dominican, was one of the most ardent of the reformers. He went to Strasburg, where he introduced the doctrines of the reformation. Bucer, like Carlstadt, differed from Luther on the subject of "the real presence." This made his position in Strasburg untenable, and he accepted an invitation from archbishop Cranmer to teach theology in the university of Cambridge. His best work is an *Exposition of the Psalms*.

It was the fashion at this period to take a Greek or Latin name instead of your own. Thus, Agricola's real name was *Schneider* (tailor); Bucer's real name was *Kuhhorn* (cow-horn), of which Bucer is the Greek. Melanchthon's real name was *Schwartzerde* (black earth), for which Melanchthon is the Greek. So with others.

(2) The chief historians of the same period are Cuspinian, Aventin, Dubraw, and Sleidan, all of whom wrote in Latin.

JOHN CUSPINIAN of Franconia (1473–1529), wrote a *History of Austria*, and another of the kaisers, *From Julius Cæsar to Maximilian*.

AVENTIN (1476–1534), the name by which John Thurmaier is generally known, was born at Aventinum, or Abensburg, in Bavaria. He wrote a history of Bavaria, called *Annālēs Boiōrum*, a standard work still.

JOHN DUBRAW of Bohemia (* –1553), wrote a *History of Bohemia*, in thirty-three books.

JOHN SLEIDAN of Cologne (1506–1556), called "the Protestant Livy," wrote a history of the Reformation, a standard work, which he called *The State of Religion in the Reign of Kaiser Karl V.*

(3) Kopernik of Prussia and Paracelsus were men of enormous influence. Each was a Luther in his own line. Kopernik was the great reformer of astronomy, and Paracelsus of medicine. Luther discarded the old traditions of the Roman church, and purged off its worst errors; Kopernik discarded the old traditions of the solar system, and began that brilliant conception which was perfected by Sir Isaac Newton; and Paracelsus discarded the red-tape of mediæval pharmacy for experiment and observation. Hippocrătēs was nothing, Galen was nothing, Aristotle was nothing; experiment was far more to be relied on; observation and experience were far better teachers. Galen believed in the influence of the moon, in critical days, in amulets, but Paracelsus maintained that every disease requires its special treatment, which only experience can determine. His two axioms were:—(1) The cure of diseases is not to be learnt from books, but from observation and experience; and (2) disease does not depend on any one thing, such as excess or deficiency of bile, phlegm, or blood, but each disease has its special cause, must be specially treated, and is subject to its own laws. This was a great advance. It weaned the mind from old stagnant notions, half dogmatic, half superstitous, and pointed to

observation, experiment, and practice. The system of Kopernik, no doubt, was crude and imperfect, but it started on the right path; the "system" of Paracelsus was no less so, but was a midwife of thought. And both called up a host of men in quick succession, who purged off the crudities, and brought astronomy and medicine to their present state.

NICOLAS KOPERNIK, Latinised into Copernicus, of Thorn, in Prussia (1473–1543), showed that the earth is not the centre of our system, and that day and night are not due to the sun moving round our earth, but to the earth moving round its own axis. He proved the revolution of the planets round the sun by eclipses, and that the earth has two motions, one round the sun, and the other on its axis. The ideas were not new. They had been suggested long before by Pythagŏras, but Kopernik disinterred them, brought them to the front, and gave them increased probability. To those who start right, every fresh observation is a valuable fact; but those who start in error, stray in error, and even truthful observations are distorted to confirm their error. Take an example; According to classic mythology, every ærial phenomenon is an act of Jove; if it thunders and lightens, it is Jupiter hurling about his thunderbolts; if an eclipse occurs, it is the angry god who causes it; a falling star is only a messenger from heaven. Believing this, observation is of no value, because the phenomenon is ascribed to a wrong cause, and truth makes no progress; but once believe that lightning is a disturbance in the electrical state of the atmosphere, that eclipses are due to the movement of planets, and falling stars to gravitation, then every observation is useful, and helps on to more perfect knowledge. The merit of Kopernik was not so much its freedom from error, as its starting in the right direction.

PARACELSUS (1493–1541) is no proper name, but a Græco-Latin free translation of Bombast. As bombast means "turgidity," so para-celsus means "very lofty." The real names of this physician are Aureolus Theophrastus Bombast. Some called him a quack, because he pooh-poohed received authorities, such as Hippocrătês, Galen, and Aristotle. But charlatan or not, none can deny that he introduced into pharmacy many new drugs, both mineral and vegetable, such as mercury, salt, sulphur, antimony, arsenic, and opium. He lectured in German, and for a time his lecture-rooms were crowded. Without doubt he was conceited and only half-educated; without doubt many of his notions were crude, and he bitterly offended the budge doctors of the classic school; but it is no less true that he made men

doubt—to doubt is to think, and to think is to improve. Truth is not dogma and tradition, but the result, for the most part, of the shock and collision of differing opinions. Nothing can be worse than a stereotyped system, from which no one must deviate either to the right hand or to the left. This Chinese "circumlocution" makes merit to consist only in memory and repetition. Luther broke it down in religion, Kopernik in astronomy, Paracelsus in medicine; and though all had errors of no little magnitude, they all did good service by abolishing mental serfdom, and introducing liberty of thought.

(4) ALBERT DÜRER (1471–1528).—Albert Dürer, son of a goldsmith in Nürnberg, was a great painter and engraver. He is said to have been the first who engraved on wood. His countrymen call him "the prince of artists." Maximilian I. appointed him court artist, and Karl V. continued him in the same office. Englishmen call him "the Chaucer of artists." His portraits of Charlemagne and other emperors are universally admired. The pictures of Dürer are scarce and highly valued; and his book on the "rules of painting" is still a high authority.

LUCAS KRANACH (1472–1553), the engraver and painter, was intimate with Luther and Melanchthon, and his portraits of these reformers are as interesting and valuable as the portraits of Charlemagne and his successors by Albert Dürer. Kranach's son was also a noted artist.

FERDINAND I., MAXIMILIAN II., RUDOLF II., MATHIAS.

FERDINAND I., born 1503, kaiser 1556–1564, was the second son of Philipp the Handsome, and brother of Karl V. He married Anne of Bohemia, and died of dropsy at Vienna.

MAXIMILIAN II., born 1525, kaiser 1564–1576, was the son of Ferdinand I. and Anne. He married his cousin Mary, daughter of Karl V., and had fifteen children. His daughter Anna Maria was the third wife of Philip II. of Spain (1570). Isabella married Charles IX. of France (1570).

RUDOLF II., born 1552, kaiser 1576-1612, was son of Maximilian II. and Mary.

MATHIAS, born 1556, kaiser 1612–1619, was brother of Rudolf II. Having no children of his own, he adopted his cousin Ferdinand of Styria.

The next four reigns may be dismissed in a few lines.

FERDINAND I., brother of Karl V., reigned eight years. He was a man of moderation, and his government was peaceful and prosperous. He called himself Emperor of the West, but was never crowned by the pope.

MAXIMILIAN II., son of Ferdinand I., was a very mild and temperate prince of Lutheran proclivities. He lived and died in peace after a reign of twelve years.

It was during the reign of this "prince of peace," that the massacre of the protestants in Paris was perpetrated on St. Bartholomew's eve. It needs scarcely be added that Charles IX. was king of France, under the leading-string of his mother Katharine de Medicis; Elizabeth was queen of England; and Philip II. was king of Spain. Queen Mary died in the second year of the reign of Ferdinand I., the father of Maximilian, and the Spanish armada was equipped and scattered (1588) in the reign of his son Rudolf. Just eighteen months before, the luckless Mary queen of Scots, was beheaded; and about thirty years from the death of Rudolf brings us to the reign of Louis XIV., the grand monarch of France. A fair notion may hence be formed of the social and commercial state of Germany,—its progress in the arts, its comforts and conveniences of domestic life,—for it differed but little in these respects from Spain, France, and our own country.

RUDOLF II., son of Maximilian II., was brought up in Spain. He had no talent for ruling, but left all state affairs to the Jesuits, while he himself occupied his time in chemistry, natural history, and botany, in studying astronomy with Tycho Brahê and Kepler, or in turnery, etching, and mechanics.

In this reign Kepler and Tycho Brahê drew up their astronomical tables, which they called "Rudolfine Tables," out of compliment to their imperial pupil. He reigned thirty-six years.

MATHIAS, brother of Rudolf, reigned seven years. He was no ruler, and as he had no children he adopted his cousin Ferdinand, duke of Styria, who was also his coadjutor. In this reign began the Thirty Years' War between the catholics and the protestants, but all further mention of this important event may be deferred to the following reign.

TYCHO BRAHÊ, the astronomer, was a Dane. He left Denmark because the Danish nobles thought he degraded his rank by studying astronomy. Rudolf allowed him a pension of 3000 ducats (£1500) a-year (1546-1601).

KEPLER, "the father of modern astronomy," was a German, born in a little village of Würtemberg. He is celebrated for the three great truths called *Kepler's Laws:* (1) The planets move in ellipses, with the sun in one of the foci; (2) the radius-vector sweeps over equal areas in equal times; (3) the square of the periodic time of the planets is proportional to the cube of their mean distance. He furthermore ascertained that Galileo's "four new planets" were not planets at all, but satellites of Jupiter; he gave a complete theory of eclipses; calculated the exact epoch of the transits of Mercury and Venus across the sun's disc; and made numerous important discoveries in optics, geometry, and general physics (1571-1630).

GALILEO, of Pisa, was contemporary with Tycho Brahê and Kepler, but his name belongs to Italian and not German history (1564-1642).

COPERNICUS, the Prussian astronomer, died three years before Tycho Brahê was born (1473–1543).

MERCATOR, the Flemish geographer, another noted name of the same period, published a number of maps and charts, which he engraved and coloured with his own hand. Mercator is universally known for what is called "Mercator's Projection," a plan of drawing longitudinal lines so as to cut the parallels of latitude at right angles (1512–1594).

§ SHAKESPEARE, the greatest dramatic poet that ever lived, was born the same year as Galileo, but died before either Galileo or Kepler (1564–1616).

SIR ISAAC NEWTON was born the year that Kepler died (1642–1727).

FERDINAND II. AND III.

FERDINAND II., King of Bohemia, 1617; crowned at Presburg King of Hungary, 1618; Emperor Elect of the Romans, 1619. Resigns the crown of Hungary 1625, and that of Bohemia 1627.

BORN 1578. REIGNED 18 YEARS, 1619–1637.

Died, Sunday, Feb. 15th, 1637. Aged 59.

Contemporary with James I., 1603–1625, *Charles I.*, 1625–1649.

Father, Charles, archduke of Styria, younger brother of Maximilian II. and 13th son of Ferdinand I. *Mother*, Maria of Bavaria, who infused into her son a hatred of the protestants, and had him brought up by the Jesuits of Ingolstadt.

Wife,

Child, Ferdinand [III.] who succeeded him.

Biographers, Hurter, *Rerum Austriacarum Historia* (1643). F. Christ, *Annales Ferdinandei* (1578–1637). Nicolas Bellus, *Affairs of Germany from 1617 to 1640*. Schiller, *Thirty-Years' War*. Lamormian the Jesuit, *Virtutes Ferdinandei* (1637). Kœster, Seiffart, Zimmermann, Funke, Garve, Stein, Thibault, Fœrster, Preuss, Nicolai (anecdotes).

FERDINAND III., King of Hungary, 1625; King of Bohemia, 1627; King of the Romans, 1636; Emperor of the Romans or of the West, 1637.

BORN 1608. REIGNED 12 YEARS, 1637–1657.

Died, Monday, April 2nd, 1657. Aged 49.

Contemporary with Charles I., 1625–1649. *The Commonwealth*, 1649–1660. *Cromwell was lord protector* 1653–1658.

Father, Kaiser Ferdinand II. *Mother*,

Wives, (1) the princess Maria-Anne, daughter of Felipe III. of Spain, married 1631, died 1646.

(2) Maria-Leopoldina archduchess of Austria, married 1648, died 1649.

(3) Eleanora of Mantua, married 1651 and survived him.

Children, Ferdinand, who died, 1654, of smallpox; Leopold I., who succeeded his father in the empire.

FERDINAND I.
- Maximilian II.
  - Rudolf II.
  - Mathias.
- *Karl duke of Styria* (13th son).
  - Ferdinand II.
    - Ferdinand III.
      - Leopold I.
        - *Marie Antoinette who married the elector of Bavaria.*
          - *Joseph Ferdinand* died 1699.
          - Karl Albert elector of Bavaria called Karl VII.
        - Joseph I.
          - *Maria Josephine who married Augustus III. elector of Saxony and king of Poland.*
          - *Maria Amelia who married Karl Albert elector of Bavaria her cousin* (Karl VII.)
        - Karl VI.
          - Maria Theresa who married Franz Stephan duke of Lorraine.

CHIEF EVENTS.

1617. Persecution of the protestants in Bohemia.

¶ 1618.[1] The Thirty Years' War began by a revolt in Bohemia.

1620. (November 8). *Battle of Prague* won over the protestants by Maximilian duke of Bavaria.

1621. Forty-three chiefs of the protestant party executed.

1623. The electorate of Frederick given to Maximilian duke of Bavaria, a rigid catholic.

1624. Denmark invited by the protestants to intervene.

¶ 1625.[2] Christian IV. of Denmark responds to the appeal.
Ferdinand II. cedes the crown of Hungary to his son.

1626. Wallenstein raises an army in the catholic interest, and wins the *battle of Dessau.*
Tilly, head of the Catholic league, defeats Christian IV. at Lutter.

1627. Wallenstein defeats the Danes, and nearly all Holstein falls into his hands.
Ferdinand II. cedes the crown of Bohemia to his son.

1629. The kaiser commands by edict that the protestants should restore to the catholics their possessions.

Peace of Lübeck, between Ferdinand (kaiser of Germany) and Christian IV. (king of Denmark).

¶ 1630.[3] The Danes having abandoned the protestant cause, the king of Sweden is invited to take it in hand. Gustavus Adolphus accepts the invitation, and enters Germany.

1631. Gustavus Adolphus makes an alliance with France. *Battle of Leipzig* gained by Gustavus Adolphus, over Tilly and the Catholic League (September 7).
Ferdinand's son marries the princess Maria-Anne, daughter of Felipe III. of Spain, and sister of the queen of France.

1632. *Battle of the Lech* won by Gustavus Adolphus. Here Tilly was mortally wounded.
Battle of Lützen won by the Swedes, but Gustavus Adolphus died of his wounds, and was succeeded in command by Oxenstiern.

1634. Assassination of Wallenstein at the instigation of the kaiser Ferdinand II.
Battle of Nordlingen won over the protestants by the kaiser's son.

¶ 1635.[4] The French join the Swedes in the Thirty Years' War. The peace of Prague between the kaiser and the electors of Saxony and Brandenburg.

1636. The kaiser makes his son "king of the Romans."
The battle of Wittstock won by the Swedes in the protestant interest.

1637. Death of the kaiser. His son Ferdinand III. continues the war.

FERDINAND III.

1639. *Battle of Thionville.*

1640. Accession of Frederic William I., the Great.

1641. Death of Banier the Swedish general. He is succeeded by Torstensohn.

1642. Torstensohn defeats the army of the archduke Leopold, and of general Piccolomini, and takes Leipzig.

1645. Second *battle of Nordlingen.* This was won by the duke d'Enghien over the imperial German army (September 6). *See above* 1634.

1648. *Battle of Sommershausen* won by Turenne and Wrangel (April 17).
Peace of Westphalia and end of the Thirty Years' War (October 24). War 1618-1648.

Ferdinand II. was forty years old when he was crowned king of Hungary; he had succeeded to Bohemia the year before. He was a rigid catholic, who had been educated at Ingoldstadt by Jesuits, and had been taught to believe it a christian virtue to say with David: "Do not I hate them, O Lord, that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies."

(Ps. cxxxix. 21, 22). Of course his error was in supposing the catholic section of the church to be the one and only true church, and that all who differed from it were the enemies of God. Knowing the man, the protestants had good reason for fearing him; and events proved that their fears were not groundless, for he involved the whole empire in a series of wars which continued without intermission for thirty years (1618–1648.)

The progress of this war will be the history of Germany during this reign and the next, and it will be convenient to divide it into four parts:—

(1) From the commencement to the intervention of the Danes. A period of seven years (1618–1625).

(2) From the intervention of the Danes to the peace of Lübeck, when Christian IV. retired from the contest. A period of five years (1625–1630).

(3) From the intervention of the Swedes under Gustavus Adolphus to the battle of Nordlingen. Another period of five years (1630–1634).

(4) And lastly, from the French intervention to the peace of Westphalia, a period of thirteen years, in which the character of the war was wholly changed. It was no longer a struggle between catholics and protestants, but a fight by Sweden and France for political ascendancy over Germany (1635–1648).

The chief battle of the first period was that at Weissenburg, near Prague, in which the protestant Bohemians were defeated by the imperialists (1620).

The chief battles of the Danish period were those of Lutter and Dessau, in 1626, in both of which the Danes were defeated by Wallenstein and Tilly.

The chief battles of the Swedish period were those of Leipzig (1631), the Lech and Lützen (1632), won by the Swedes; and the battle of Nordlingen (1634), in which they were defeated by the kaiser's son, afterwards Ferdinand III.

The chief battles of the French period were those of Wittstock, Leipzig, Nordlingen, and Sommershausen, in all of which the imperialists were defeated. Then the peace of Westphalia put an end to the war, and the land had rest for a few years.

With this brief outline for a guide it will be more easy to follow out the details of the war. In the first two periods the imperialists and catholics had the advantage; but in the last two the tide turned in favour of the Swedes and the French, who fought in the protestant interest.

N.B.—Pronounce the German *au* like *ou* in the word "our."

I. The first period of the Thirty Years' War.
(1618–1625.)

(From the commencement to the intervention of the Danes).

There had long been two protestant churches in Bohemia, one in the diocese of the archbishop of Prague, and the other in the territory of the abbot of Braunau. The archbishop and the abbot pulled these churches to the ground, and the protestants, when they remonstrated, were told it was the king's pleasure; so count Thurn headed a deputation which went to the Royal Castle at Prague to lay their grievance before the king. Being admitted into the Council Hall, they were so insolently received, that they threw two of the councillors and the king's private secretary out of the window into the moat. The malcontents then took forcible possession of the Castle, drove the Jesuits out of Bohemia, and appointed a new council consisting of thirty protestants. Ferdinand, king of Bohemia, instantly drew together an army to put down the rebels, and was promised support from Spain and the Catholic League. Count Thurn also girded up his loins for war. In the meantime kaiser Mathias died, leaving Ferdinand (king of Hungary and Bohemia) his successor.

The Bohemians refused to acknowledge the new monarch, and set up the elector-palatine, Frederick (son-in-law of James I. of England), in his stead. Frederick was a poor pitiable prince, called the "Winter King," because he was elected in November, reigned one winter, and fled to England ere the year came round.

Ferdinand II., being crowned at Frankfort kaiser and king of Germany, lost no time in marching against his rival, won the battle of Weissenberg, near Prague (Sunday, November 8), while the "Winter King" was at dinner. Frederick heard the booming of the cannon, made off in hot haste, and his palatinate was given to the duke of Bavaria, who was a catholic.

The Bohemian protestants were cruelly treated by the victorious kaiser: their lands were confiscated, and many were put to the sword. The protestant clergy were banished; and every form of religion was prohibited except that of the Roman catholic church.

Thus ended the first part of the war, though fighting still continued for three years longer with different adherents of the "Winter King," The troops of the protestant union were still in arms, strengthened by a contingent from England under Sir Horace Vere. The unionists, however, were little better than

paper soldiers. Sir Horace Vere showed fight, and so did Christian of Brunswick, a fiery young prince, who stuck the glove of the "Winter Queen" in his hat, and declared he would either restore her to the throne or die in the attempt. Count Mansfeldt was another of the fighting protestants who continued in arms, but all saw it was a losing game. Christian of Brunswick was poisoned, and Mansfeldt with Sir Horace Vere were sent for by James I.

II. The Danish intervention in the Thirty Years' War. (1625–1630.)

The protestants now invited Christian IV. king of Denmark to come and take their part. He was brother-in-law of James I., and like the kings of Denmark referred to by Shakespeare, "was fond of his rouse." His intervention in the war was disastrous from beginning to end; it brought the protestants to the brink of ruin, and endangered Denmark also.

Almost the only thing one remembers of Christian's campaign is the accident which befell him at the commencement. While riding to inspect the ramparts of Hamelin his horse stumbled, and the royal rider was thrown. Many thought he was killed, but being "full of wine," he met the usual luck which is said to befall drunkards and children.

The protestants of Hanover and Mecklenburg, Hamburg, Lübeck, and Magdeburg, took no part in the war; but Christian of Denmark received some slight support from his brother-in-law, James I., and more substantial aid from count Mansfeldt and the duke of Brunswick; the circle of Lower Saxony, however, bore the chief brunt of the protestant cause.

At this crisis Albert von Wallenstein, a rich Bohemian nobleman, offered his services to the kaiser in the catholic interest. He promised to raise an army of 50,000 men, at his own expense, provided he might command it himself, choose his own officers, and recoup himself by plunder. The kaiser gladly accepted the offer, and Wallenstein soon found himself at the head of 30,000 adventurers.

There can be no doubt that Wallenstein was the right man for such an expedition. His parents were protestants, but they died when he was a boy, and his uncle sent him to be educated by the Jesuits. He married a rich widow, who soon died leaving him all her wealth. By the death of his uncle he was heir to his fourteen estates; and he furthermore enriched himself by buying at a low value sixty confiscated lordships. He was the richest man in

Bohemia, and the kaiser dubbed him duke. Wallenstein was a tall proud man, with short black hair, and deep sunk eyes. He spoke little, but was a most rigid exactor of discipline.

This volunteer chief with his band of adventurers, hot for action and hungry for plunder, fell on count Mansfeldt at Dessau, and utterly routed him. He followed the retreating army through Silesia and Moravia, and the count died of fever brought on by anxiety and fatigue. To add to this calamity, the young duke of Brunswick died also the same year. About the same time Tilly, at the head of the Catholic League, defeated the king of Denmark at Lutter, and Wallenstein joining Tilly, drove Christian and his Danes out of Germany.

For these services, kaiser Ferdinand II. gave Wallenstein the duchies of Mecklenburg, and made him admiral of the East Sea (the Baltic). He now fitted out a fleet of fifteen ships, intending to make himself master of Denmark; but the Danes annihilated his fleet, and then proposed peace. Wallenstein advised the kaiser to conclude it, and peace between Germany and Denmark was signed at Lübeck, May 12, 1629. Thus ends the second part of the war.

III. The Swedish Intervention in the Thirty Years' War. (1630–1635.)

The retirement of the Danes from the war seems to have turned the kaiser's head, for he forthwith issued that foolish proclamation called *The Restitution Edict*, which enjoined restoration to the catholics of the two archbishoprics, the twelve bishoprics, and all the parish churches, lands, and other properties which had been confiscated by the protestants since the "Treaty of Passau." Compliance with this edict was well-nigh impossible, and the protestants applied to Gustavus Adolphus, king of Sweden, for succour.

Gustavus Adolphus was a Lutheran, and one of the most accomplished princes of Europe. He was eminently war-like, and very unlike the sottish king of Denmark. His discipline was perfect—his moral influence unbounded. On June 24, 1630, he landed with 15,000 Swedes in the isle of Usedom, (3 *syl.*) and soon set to work in right good earnest. He drove the imperialists from Pomerania, and took Stettin. The catholics in contempt nicknamed him the "Snow King," because he came from the north, and they thought he would melt away like Frederick the "Winter King;" but Gustavus Adolphus was of sterner stuff than the king of Bohemia or Christian IV. of Denmark.

Battle of Leipzig (September 7, 1631).—The elector of Saxony joined the king of Sweden, and marched against Tilly, who, at the head of the Catholic League, had entered Saxony, and given it up to pillage. They halted at Leipzig, and here was fought one of the three great battles of the war.* Tilly was an experienced general, who used to boast he had never lost a battle; Gustavus Adolphus was under thirty-seven years of age. Here then they were to try conclusions; and on the result of the fight the hopes of the protestants hung as in a balance. The elector with his Saxons occupied the left wing, Banier with his Swedish cavalry the right. Tilly began the battle by an attack on the left wing, the Saxons fled, and Tilly pursued. With the Swedish cavalry it was far different. It stood like a wall of brass; seven times the assault was renewed, and seven times it failed. Tilly came up and joined in the attack, but the Swedes budged not. Foot to foot they fought, breast to breast, and horse to horse. Victory hung on a thread. Gustavus now raked the hill with his artillery; the enemy wavered; it was enough, and Gustavus saw he held the battle in his hand. On he pressed with greater vigour; the Germans gave ground. On he still pressed; Tilly was severely wounded, and the fight was won. It was a grand success, and all the world rang with the praises of the Swedish king. He was called "The Star of the North." Wherever he went he was hailed by the protestants as their deliverer. Prophecies were applied to him; and one might have supposed that no inconsiderable portion of the sacred volume had special reference to this young king.

His march from Leipzig to Bavaria was a series of triumphs, but at the river Lech the elector Maximilian attempted to bar his passage. He was driven back, and the river crossed. Tilly coming up at this moment was mortally wounded by a bullet, and died at Ingoldstadt, whither he was carried. He was a man of iron and a good general, one who had passed his whole life in the tented field. A tall gaunt man, hard-featured, with large lustrous eyes, bushy eyebrows, huge moustache, a prominent nose, grey hair, and a thin grey beard. He rode a small grey cob, and dressed like a Spaniard, in green satin doublet with slashed sleeves, and a hat turned up in front, with a large red plume hanging down behind; round his waist he wore a broad belt, in which he carried a pistol. After the battle Gustavus marched to Munich, where he was presented with the keys of the city; and the elector Maximilian fled to Ratisbon.

* The other two were Lützen won by Gustavus Adolphus 1632; and Nordlingen [*Nord-ling-'n*] won by the kaiser's son, afterwards Ferdinand III., 1634.

BATTLE OF LÜTZEN (November 16, 1632).—The Catholic League hated Wallenstein, and after the peace at Lübeck, induced the kaiser to dismiss him. So his army was broken up and placed under Tilly; but on the death of Tilly, Wallenstein was recalled as the only general who could cope with the "Snow King." Wallenstein took Prague, drove the Saxons from Bohemia, and set out for Nürnberg. Gustavus Adolphus was there before him, and Wallenstein, unwilling to hazard a battle, marched towards Saxony. Gustavus followed, and on November 16, was fought at Lützen the second of the three great battles of the war.

It was a bitter cold morning with a thick fog, but at noon the fog lifted and the two armies prepared for fight. The Swedes, as usual, sang Luther's hymn:—

"A fort our God of strength indeed,
A sword, and shield around us,
A refuge in the hour of need,
A help when ills confound us."

The hymn being over, Adolphus addressed his men, and offered a short prayer,—then placing himself at the head of the right wing, swung his sword above his head and shouted "Onwards! In the God of battles is our trust!" Onwards rode he, and his army followed like a torrent. The foe fell back, and the battle would have been won, but just at this moment Pappenheim came up with a reinforcement of cavalry. The Swedes were staggered, and Gustavus, seeing the danger, rode to the front to reassure his troops. It was a fatal move, for he was instantly shot in the arm; as he turned, another bullet struck him in the back, and he fell. A melée round the body ensued; hundreds and thousands fell on both sides. The Swedes fought like tigers, resolved not to leave the body of their king in the hands of the foe. The catholic general Piccolomini was wounded, Pappenheim was slain, Wallenstein sounded a retreat, and the Swedes were left masters of the field. It was so dark and foggy that pursuit was impossible, and Wallenstein led back to Bohemia the residue of his army. At daybreak search was made for the king's body. It had been stripped of everything, and was covered with wounds from head to foot. Being sent to Stockholm, it was buried with the burial of a king, and all protestants mourned for him. He was only thirty-eight years old, and died a hero's death in the very zenith of his glory. The place where he fell was marked for two centuries with the "Swede's Stone," erected by Jacob Erichsson on the night after the battle; but in 1832 the German nation replaced the stone by a noble monument erected to his memory.

He was succeeded in command by count Oxenstiern the Swedish chancellor.

About fourteen months after the death of Gustavus Adolphus, Wallenstein was treacherously murdered while sitting at mess. He had been removed a second time from his command, and the kaiser probably instigated the murder: at any rate he sanctioned it by rewarding the murderers (January 24, 1634). He was a good general, and deserved a better fate for saving the empire twice in its hour of danger.

BATTLE OF NORDLINGEN (November 6, 1634).—On the death of Wallenstein, the kaiser's son Ferdinand was made general-in-chief, and opened his career with brilliant success. After chasing the Swedes from Bavaria, he halted at Nordlingen, in Franconia, and here was fought the third great battle of the war. The other two were won by the Swedes in the protestant interest—this by the kaiser's son in the interest of the Roman catholics. It was a crushing defeat, and the Swedish power in Germany was well-nigh annihilated. It was followed by the defection of Saxony which made peace with the kaiser; and such easy terms were granted, that within three months all the chief protestant states sent in their allegiance to the treaty.

The state of Germany at this epoch was deplorable indeed. The wars had mowed down the men like grass; the lands were uncultivated, or if here and there a patch of corn sprang up, ten chances to one it would be trampled on by soldiers on their march, or be made the plunder of a raid. The towns were left desolate; the buildings were in ruins; the whole head was faint and whole heart sick. The sword did its work, and famine was not far off. O Ferdinand, Ferdinand, did you never ask yourself this question: Wherewith shall I come before the Lord, and bow before the high God? Shall I come before him with a kingdom laid desolate for his sake? Will the Lord be pleased with the slaughter of thousands, the wail of widows, and the cry of orphans? Shall I give cities to be sacked, and lands to be laid waste, that I may find favour in the day of judgment? "He hath showed thee, O man, what is good;—and what doth the Lord require of thee, but to do justly, and to love mercy,—and to walk humbly with thy God?"—(Mic. v. 8).

IV. The French Intervention in the Thirty Years' War. (1635 *to the Peace of Westphalia* 1650.)

After the defeat of the protestants at Nordlingen, the war entered on its fourth phase, the least interesting and most

extended of them all. Oxenstiern applied for aid to Richelieu, chief minister of France. Richelieu was a cardinal, a catholic of the deepest dye. He detested the "Augsburg Confession," and did all in his power to root out the pernicious heresy; but preferring France to the catholic church, he now cast in his lot with the protestants, thinking to make them his cat's paw for the exaltation of France over Germany and Spain. In order to limit hostilities as much as possible he also concluded alliances with Holland, Switzerland, and Savoy. As for England, it was far too busy with her own revolution, which brought Charles I. to the scaffold, to take any interest in foreign affairs.

Having declared war with the kaiser (Ferdinand II.) and also with Spain, the cardinal raised four large armies; one of which he sent into Flanders, another into Mil′an, a third into the Valtellīna, and the fourth to the Rhine. It is only with the last that the history of Germany is concerned.

The object of Richelieu was to annex Alsace to France, and that of Oxenstiern to extend the territory of Sweden. Neither fought "for an idea;" and the war henceforth was not for protestant or catholic ascendancy, but for French and Swedish supremacy. The disposition of forces was now astounding. There was Saxony, the very cradle of Lutheranism, allied with the kaiser, whose whole policy was to stamp out the Augsburg heresy; and Richelieu, the catholic, who hated the very name of Luther, siding with Sweden, their angel and defender. It was protestant and catholic against protestants, and catholic and protestant against catholics.

Sweden being reinforced by new arrivals restored the prestige of her army by defeating the Saxons at Wittstock (October 4, 1636), and battle followed battle, with similar success.

In 1637 the kaiser died, and was succeeded by his son Ferdinand III., the victor at Nordlingen. In 1641 Banier the Lion of Sweden, died also, and was succeeded by Torstensohn, a wonderful military genius, brilliant in conception, fertile in resources, and rapid in execution. He swept like a whirlwind from Austria to Denmark. Victory followed victory; and though borne on a litter, being too weak to sit his horse, he burst on his foes ere they supposed he was in motion. So brilliant his career, the Saxons deserted the kaiser, and again joined the Swedes. So fatal his blows, that a few more of them would have laid the empire at the feet of Sweden; but increasing feebleness compelled him to retire in 1645. He was received in Sweden with the wildest enthusiasm, and honours were literally piled upon him

The French allies, led by Bernard of Weimar, were less suc-

cessful in the Rhine provinces, but when Condé and Turenne joined him, the kaiser's army was like straw before the whirlwind.

Peace of Westphalia (October 24, 1648).—Heartily sick of the war, the new kaiser, Ferdinand III., tried to negociate peace; but Sweden and France claimed such mighty indemnities that the conference dragged on from month to month for five years. At length, a basis of a negociation was agreed upon, and the treaty, called "The Peace of Westphalia," was signed at Munich, October 24, 1648.

By the terms of this treaty the sovereignty and independence of all the different states of Germany were fully recognised; and liberty was given to them to form alliances at pleasure, provided the kaiser and the empire were not menaced thereby.

All religious persecution was wholly forbidden; the "Edict of Restitution" was cancelled; perfect freedom of conscience was accorded to every one; and all men, irrespective of creeds, were placed on one common level.

No one was henceforth to be put under the ban of the empire but by the diet alone.

§ In regard to the territorial changes, they were as follows:—

The Lower Palatinate was restored to the son of the "Winter King" (Frederick V.), and an eighth electorate was created in his favour.

Part of Alsace was added to France, and a much larger cantle to Sweden,* besides a large money indemnity. The provinces and townships awarded to Sweden were to be held as fiefs of the empire.

The independence of the United Provinces was recognised by Spain, and that of Switzerland by Austria.

France gained something by the treaty, Sweden more, the protestants all they required, but the German empire was irretrievably ruined. It was a sad ending for the empire, to one of the saddest wars that imperial bigotry and wrong-headedness ever devised. The pope's agent still protested against the peace. He protested against the alienation of church property to Augsburg heretics. He would rather have seen all Germany without inhabitant, than one tittle of land or ducat of money pass from the church of Rome to "those vile mischievous animals called Lutherans."

There may be consistency in such a creed, but 'tis a creed too dangerous to be entrusted to man, be he prophet, priest, or king. The legate made his protest, and shaking the dust from off his

* These fiefs were Upper Pomerania, Rugen with Stettin, Gartz, Damme, Golnau, the isle of Wollin, Peine, Schiveine, the Divenau in Lower Pomerania, Wismar, the duchy of Bremen, and the principality of Verdun. (N.B.—*Au* is to be pronounced like *ou* in the word "our.")

feet, left the congress and returned to Rome. Thus ended the Thirty Years' War, a warning to kings and kaisers. Wars of aggression are bad enough, but wars of political opinions or religious creeds are "most mischievous foul sin."

Ferdinand III. continued to reign till 1657, when he also was gathered to his fathers. The sundry states of Germany were still called an empire, but they were an empire only in name. Every state was wholly independent, and the kaiser had no longer even the power of declaring war or making peace, of forming alliances or raising armies. All these dangerous privileges were vested in the diet. Six years later (1654), the diet itself was little better than a name, for all questions of importance were settled by negociations between the states interested therein.

As the states differed in size and power, the weaker ones were protected by international laws, and the feeblest principality was as safe from aggressions as the most powerful electorate. The history of Germany is henceforth the history of each individual state. Each had its courts of justice, its hired troops, its coinage, its tolls and taxes. The several rulers rivalled each other in pomp, and took for their model the court of Louis XIV. of France. The people were heavily taxed to keep up this vain show, trade languished, and the empire of Germany was only a geographical expression.

LITERATURE OF THE REFORMATION PERIOD

(The Sixteenth and Seventeenth Centuries.)

The reign of Ferdinand III. brings down the history of Germany to the middle of the seventeenth century. Dantê and Petrarch, the great Italian poets, had been dead three centuries. Ariosto and Tasso, about half that time. England had passed her golden age: Spenser, for example, was contemporary with Tasso; Shakespeare, Ben Jonson, and Massinger were dead. In Spain, Cervantes, the author of *Don Quixote*, died in 1616; and Lope de Vega, the dramatist, in 1635. France was in her Augustan prime; but Germany had scarcely begun a native literature. It is almost incredible that Martin Luther, the reformer (1483-1546), was the father and founder of German prose; but for a century longer all solid learning in Germany was written in Latin. Luther formed his style on the old Saxon charters, but greatly enriched the language. His prose is vigorous, flowing, and sweet. His translation of the Bible was immensely popular, and became the model of German prose.

Sebastian Munster of Ingelheim (1489-1521), contemporary with Luther, to whose religious views he was a convert, was a most learned scholar, and published an edition of the Hebrew Bible, a Chaldee grammar, and many other works; but he is best known by his *Universal Cosmography*,

a huge folio in Latin on History, Chronology, and Geography. This learned book won for the author the cognomen of "The German Strabo."*

KONRAD VON GESNER of Zürich (1516–1565) was the son of a furrier, who published a host of books on the three kingdoms of nature. His *Catalogue of Plants*, in four languages, was highly esteemed; his *Bibliothèque Universelle* (in French) was the first biographical dictionary of modern Europe; but his *History of Animals* (in Latin) was a marvellous production, which from that day to this has formed the basis of all treatises on zoology. This great scholar is called the "Pliny of Germany."†

JOHN KEPLER of Würtemberg (1571–1630), nearly a century later, died in the seventh year of the reign of Ferdinand III,, a name second to none in astronomical science, and immortalised by his discovery that the orbits of the planets are not circular but elliptical. His *Tables and Ephemerides* are invaluable, and his *New Astronomy* contains the great treatise on "the motion of Mars." He was an ardent restless genius, most enthusiastic, laborious, and patient. Undaunted by difficulties, unbroken by fatigue. His motto was, "So fixed and so resolved."

LEOPOLD I., JOSEPH I., AND KARL VI.

THIS PERIOD INCLUDES, THE SIEGE OF VIENNA BY THE TURKS; THE WAR OF THE SPANISH SUCCESSION; AND THE WARS OF MARLBOROUGH.

LEOPOLD I., King of Hungary, 1655; King of Bohemia, 1657; Kaiser, 1658.

BORN 1640. REIGNED 47 YEARS, 1658–1705.

Died Wednesday, May 6. Aged 65.

(On his death-bed he requested that the court musicians should be admitted into his chamber, and he died to the sounds of sweet music. Mirabeau, of France, said on his death-bed, "Let me die to the sounds of sweet music.")

Contemporary with Charles II., 1660–1685; *James II.*, 1685–1688; *William III.*, 1689–1702; *Anne*, 1702–1714.

Father, Ferdinand III. *Mother*, Maria Anne of Spain, who died 1646.

Wives, (1) Margaret Theresa, daughter of Felipe IV. of Spain, and sister of Maria Theresa (wife of Carlos II. of Spain), married 1666, died 1673.
(2) Claude Félicité, daughter of the archduke of Innsprück, married 1673, died 1676.
(3) Eleonore Anne, daughter of the count palatine of Neuburg, married 1676, outlived her husband.

Children, Marie Antoinette (daughter of the first wife). She married Maximilian Emmanuel, elector of Bavaria, and had two children: Joseph Ferdinand, who died 1699; and Karl Albert. It was this Karl who married his cousin Maria Amelia, and was kaiser Karl VII.
Ferdinand, who died before his father.
Joseph I., who succeeded his father. He was apparently the son of Eleonore before wedlock; for Claude Félicité died April 8, 1676, Eleonor was married December 14, 1676, and Joseph was born July 26, 1676.
Karl VI., who succeeded his brother.

Biography, The Italian histories of Leopold I. by Galleazzo Gualdi, Baptista Comazzi, and Joseph Maria Reina. And the German histories of Leopold I. by J. J. Schmaus, C. B. Menken, E. G. Rink, and F. Wagner (in Latin).

* Strabo was a Greek geographer who flourished about the beginning of the christian era (B.C. 54—A.D. 24).

† Pliny, the author of *Historia Naturalis*, in Latin, was born somewhere in the North of Italy, either at Verona or Como (A.D. 23-79). His work is a compilation of astronomy, geography, meteorology, mineralogy, zoology, botany, inventions, fine arts, and almost everything.

JOSEPH I. THE VICTORIOUS, King of Hungary, 1687; King of the Romans, 1690; Kaiser, 1705.

BORN 1676. REIGNED 6 YEARS, 1705-1711.

Died Friday, April 17. Aged 35.

(Joseph, his elder brother Ferdinand, and his younger brother Karl VI., all died of smallpox.)

Contemporary with Anne, 1702-1714.

Father, Leopold I. *Mother* (?), Eleonore Anne, before wedlock *(see above)*.

Wife, Wilhelmina Amelia of Hanover.

Children, (1) Maria Josephine, who married Augustus III., elector of Saxony and king of Poland. (2) Maria Amelia, who married Karl Albert, her cousin, elector of Bavaria. It was this son-in-law of kaiser Joseph who was afterwards Karl VII.

Biographers, Wagner, Zschackwitz, and Herchenhahn.

KARL VI. [*Eng.* Charles VI.] Kaiser, 1711; King of Naples, 1714.

BORN 1683. REIGNED 29 YEARS, 1711-1740.

Died Wednesday, October 26. Aged 57.

Contemporary with Anne, 1702-1714; *George I.*, 1714-1727; *and George II.*, 1727-1760.

Father, Leopold I. *Mother*, Eleonor Anne.

Wife, Elizabeth Christina, daughter of Rudolf of Brunswick-Wolfenbüttel, brought up a protestant, but became a catholic when she married. (Born 1691, died 1750.)

Children, Leopold, who died young; Maria Theresa, who married Franz Stephan, duke of Lorraine, 1736. He changed this duchy for the grand-duchy of Tuscany in 1737.

Biographers, Zschackwitz, Schwarz, Schmauss, and Schirach.

CHIEF EVENTS

Between 1658 and 1740.

1660. Peace of Oliva between kaiser Leopold I., Sweden, Poland, and the elector of Brandenburg.

1665. The diet of Ratisbon made perpetual.

1674. Campaign of Turenne in the Rhine States. Killed July 27, 1675, and replaced by Condé.

1681. Strasburg seized by the French (Louis XIV.) Restored to Germany 1871.

(1690. *Battle of the Boyne.*)

1692. A *Ninth* Elector created in favour of Hanover.

1697. The peace of Ryswick.

1700. Frederick the "Great Elector" of Brandenburg made "King of Prussia."

1701. The WAR OF THE SPANISH SUCCESSION begins.

(1702. *Death of William III., and accession of Anne.*)

(1704. *Admiral Rooke takes Gibraltar.*)

(,, *Marlborough's victory at Blenheim.*)

1705. DEATH OF LEOPOLD I. and accession of Joseph I.

(1706. *Marlborough's victory at Ramillies.*)

(1708. *Marlborough's victory at Oudenarde.*)

(1709. *Marlborough's victory at Malplaquet.*)

1711. DEATH OF JOSEPH I. and accession of Karl VI.

1714. End of the War of the Spanish Succession.

1716. The Turks attack Corfu. Karl VI. (now king of Naples) declares war against Turkey, and prince Eugène obtains a victory which causes the Turks to raise the siege.

1717. The Turks defeated before Belgrade (August 20).

1718. Karl VI. signs the treaty of the *Quadruple Alliance.*

1720. "The pragmatic sanction," settling the crown of Germany on Maria Theresa, signed October 25.

Signed in the Netherlands April 7, 1721; in England, July 22, 1731.

(1727. *Death of Sir Isaac Newton and of George I.*)

1733. War of the Polish Succession. Ends November 18, 1738.

1736. Marriage of Maria Theresa with Franz Stephan duke of Lorraine. Death of prince Eugène.

1740. DEATH OF KARL VI.

Kaiser Leopold I., generally called "the little man in red stockings," had no end of wars,—wars with the Turks, wars in Italy, wars in which Dutch William was the chief actor, wars growing out of the Spanish Succession. Elector Frederick, with his 30,000 excellent troops, did him good service, and in return was created king of Prussia (1700). As Austria is now hastening to its set and Prussia rising to the ascendant, the present will be a convenient point to sketch in the history of Frederick William, the "Great Elector" of Brandenburg, father of Frederick I. of Prussia (1620, 1640–1688).

¶ *Frederick William, the "Great Elector"* of Brandenburg, was the founder of the greatness of the House of Hohen-zollern, the present imperial family of Germany. He was no fighting hero, though troubled with wars on every side by the mischief-making Louis the "Grand Monarch" of France. The forte of the Great Elector was not war, but administration. He was a very far-seeing man, a man of method; and had the gift of calling out the talents and energies of those under him. He encouraged trade, as every wise ruler ought to do; he drained bogs, colonised waste places, and gave a home to 20,000 refugees, driven out of France by the mad folly of the *Grand Monarch*, in revoking the "Edict of Nantes." This wretched prig of a king, miscalled the "Great," deemed it treason against his mightiness for any one to think differently to himself. Was he not anointed? Had he not the "divine right" of doing what seemed good in his own eyes! And was it not treason to God and himself to think one's own thoughts when the thoughts one ought to think were set down and patented by law? So he drove his protestant subjects out of France, and when he found the exodus depopulating his kingdom forbade them to leave, and sent his dragoons to teach them "the royal faith" by sword and gibbet, galley or wild beast; and so a million of his subjects, by death or exile, testified to the littleness of this "great king."

Some 20,000 of these refugees settled in Brandenburg, made the "waste sands about Berlin into potherb gardens," introduced many useful arts, and helped to make the electorate both industrious and rich.

Frederick William was a protestant and a good one too, a God-fearing man. Not a lazy monk, not a hermit, but a man of activity and energy, who watched the tide of affairs, took it at the flood, and was led on to fortune.

In person he was thick-set; had brisk eyes, high Roman nose, and a large head, which seemed almost gigantic from his

enormous frizzled Louis-quatorze wig. When young he had eagle features and a ready smile; but in middle life he was sedate and ponderous, wrinkled and puckered about the eyes and mouth.

When he succeeded to the electorate he found an empty exchequer, towns sparsely inhabited, and lands lying waste, the results of war. His first care was so to regulate the finances as always to leave a balance in his favour; to conclude a treaty of peace with Sweden; to organise an effective army; to repeople his towns and villages; to encourage trade; to colonise waste places; and to invite over strangers. Every refugee found a home there, for the wise elector knew that population means wealth and strength.

In the course of ten years he had an army of 30,000 men, the best of all Germany. He aided Charles X. of Sweden in the siege of Warsaw, for which service Prussia was freed from its feudal dependence on Poland, and this was the first step to its future greatness.

As soon as Frederick-William could consolidate peace, he applied all his energies to the well-being of his subjects. He more than tripled the area of his electorate, greatly increased its population, founded or reorganised several universities, established the royal library of Berlin, opened canals, organised a system of posts, greatly beautified the city of Berlin, made roads, and left at death a well-filled exchequer, a well-disciplined army, and a thriving merchant community (1688).

He was succeeded by his son Frederick III., the first elector who bore the title of "king of Prussia."

Leopold I.—Return we now to the kaiser, with the red feather and red stockings. His reign was a very long one, extending over forty-seven years, eventful years in European history, but in which kaiser Leopold I. had about as much influence as a fly on the speed of a railway express.

It was during this period that Vienna was invested by the Turks and saved by Sobieski, the Polish hero.

It was during this period that the Stuarts were chased from England, and William of Orange was substituted for James II.

It was during this period that the war of the Spanish Succession was begun; but it ran through the reign of Joseph I. and dipped into that of his successor, when the peace of Radstadt brought it to an end (1714).

It was during this period that the elector of Brandenburg was made "king of Prussia."

It was during this period that Louis XIV. revoked the Edict of Nantes,* a short-sighted folly which drove his best subjects into foreign lands, to enrich them by their arts and industry.

During this period the Madman of the North † undertook to humble Denmark, Poland, and Russia; and in 1700, with 8,000 men overthrew 80,000 Russians at Narva, a success which made him madder than he was before.

In this long period seven popes filled successively the chair of St. Peter: Alexander VII., Clement IX. and X., Innocent XI., Alexander VIII., Innocent XII., and Clement XI.

It was a very noted period, but not distinguished for men of genius, at least in Germany. A few names, however, stand out conspicuous in science and astronomy: Otto von Guericke (3 syl.), John Hevel, and John Christopher Sturm.

OTTO VON GUERICKE of Magdeburg, one of the counsellors of the great elector, invented the air-pump, the Magdeburg hemispheres, ‡ and the weather-glass (1602–1686).

JOHN HEVEL of Danzig, was a famous astronomer, second only to our own Flamsteed, his contemporary. He wrote a *Treatise on Comets*, and made a *Map of the Moon* (1602–1686).

JOHN CHRISTOPHER STURM of Bavaria, restored and popularised science in Germany, and published, in Latin, several excellent compilations, but wrote no original work (1635–1703).

To these must be added Puffendorf, and three coin-students of great celebrity—Morell, Beyer, and Spanheim.

SAMUEL PUFFENDORF of Saxony (1632–1694), contemporary with Grotius, was the son of a Lutheran minister, immortalised by his masterly work *On the Law of Nations*, in eight books (Latin), which is a standard book in all the nations of Europe. He also wrote in Latin *The Elements of Natural Jurisprudence*,§ and several histories, as the *History of Sweden from Gustavus Adolphus to Queen Christina* (1628-1654), a *History of Charles Gustavus of Sweden*, and a *History of Frederick William III., the Great Elector of Brandenburg* (1632–1694).

¶ ANDREW MORELL of Berne, the coin-student, wrote in Latin two works on *Roman Coins*, the most complete ever produced, and still standard books (1646–1703).

* "Edict of Nantes," passed in the reign of Henri IV., giving protestants equal status and rights with catholics, in France.

† "Madman of the North"—*i.e.*, Charles XII. of Sweden.

‡ The Magdeburg hemispheres are two brass cups each furnished with a handle. The two cups fit each other and form a sphere. The object of this scientific toy is to show the pressure of air, for when the air is pumped out of them, two strong men cannot pull them asunder, but the moment air is admitted they part without the slightest effort.

§ In Latin, *De Jure Naturæ et Gentium.*

LAURENTIUS BEYER of Heidelberg, coin-student, wrote (in Latin) on the *Coins of the Roman Pontiffs*, and the *Coins of the Kaisers* (1653–1705).

EZEKIEL SPANHEIM of Geneva, coin-student, wrote (in Latin) on *Ancient Coins*. He was a scholar of the very highest order, and filled several important posts, amongst others that of ambassador to our English court (1629–1716).

To these may be added OTTO MENCKE of Oldenburg (1644–1707), who edited the first literary journal of Germany. It was in Latin, and entitled *Acta Eruditōrum*. His son succeeded him. The great Leibnitz may be called its founder, and was for years its chief contributor.

¶ The little man in red stockings had no part in all this, except that by the accident of birth he happened to be kaiser. It was Louis XIV. who pulled the string which set all Europe by the ears. He it was who instigated the Turks to invade Austria. He it was who supported James II. after his abdication, and assisted him in the battle of the Boyne. He it was who stirred up the War of Succession, which lasted twelve years; and after the victories of Marlborough at Blenheim, Ramillies, Oudenarde, and Malplaquet, left France at the verge of bankruptcy. And he it was who induced the Madman of the North to run a tilt with Peter the Great of Russia. He is called the Great Monarch of France; but he muddled whatever he touched, and his greatness is by no means due to his morals as a man, or his wisdom as a ruler.

The Turkish War (1683–1697).

Count Stephen Tĕkĕli joined a conspiracy to free Hungary from the Austrian rule. The conspiracy failed, the possessions of the count were confiscated, and his son Emeric took refuge in Poland (1656).

On the death of Stephen, the son tried to recover his patrimonial estates, but meeting with no success, invaded Hungary at the head of 20,000 men. Being joined by numerous malcontents, he not only established himself in his paternal castle, but made inroads into Austria, Styria, and Moravia. Emeric was persuaded by agents of Louis XIV. to form an alliance with the Turks, and was promised substantial help from France. Accordingly, the Sultan proclaimed him "King of Upper Hungary," and sent his grand vizier, Kara Mustapha, at the head of a large army to hold Hungary for his ally.

Leopold, supported by John Sobieski, king of Poland, being joined by the electors of Saxony and Bavaria, and some others, got together 46,000 men to drive back the invaders.

SIEGE OF VIENNA (1683).—The Turks being garrisoned in Hungary, after several minor inroads, marched to Vienna to take it by assault. The terror of the townsmen was beyond description. Many fled, but a garrison of 50,000 men defended the walls.

On marched the Turks, destroying everything in their path. On they marched, almost to the walls of the city, and pitched their tents. The siege began. It went on from week to week. Probably the grand vizier intended to starve the defenders into a capitulation. They were in despair. They felt that at any moment an assault would lay the city at the mercy of the foe, when every one would be put to the sword or reduced to slavery. The kaiser had deserted them, and sent no relief. Stay! A booming of cannon is heard. It comes from mount Kalen, and tells the besieged of succour near at hand.

On the 12th September, early in the morning, the allied army, led by Sobieski, attacked the Turks. The king of Poland, with his cavalry, threw himself on the besiegers with the fury of a hurricane. He was on the point of being taken prisoner, when a reinforcement arrived which brought him off in safety.

Next morning, as the grand vizier was sipping coffee in his tent, a messenger announced that the Poles were at hand, fighting their way to the camp. "Sobieski! Sobieski!" rang through the air. It was the battle-cry of the day. Nearer and nearer it resounded. No time was to be lost. In hot haste Mustapha mounted his horse. In hot haste he gave orders for battle. It was too late. Sobieski was within the camp. The grand vizier galloped off; the Turks fled in disorder, leaving everything behind—the money for the siege, the pay for the soldiers, the baggage, tents, cannons, chariots, even the sultan's standard, inscribed with the words, "There is but one God, and Mahomet is his prophet." Sobieski was allotted £30,000 as his share of the spoil, and all the other chiefs obtained a proportionate booty.

The Turkish standard was long kept in the palace of Munich, and shown to strangers. It was of painted calico, with silk cords, tassels, and ornaments. Together with the standard were preserved many splendid dresses, and the harnesses of several Turkish horses adorned with silver, gold, and precious stones.

It was a splendid triumph indeed! and Sobieski, writing to his wife, says "Never could be seen a more complete overthrow. It was like the explosion of a mine, it was so sudden. After the battle the elector of Bavaria, and many other of the princes, fell

on my neck and kissed me in the fulness of their joy. The generals hoisted me on their shoulders and carried me through the ranks. Wherever I went, 'Long live Sobieski!' 'Sobieski for ever!' 'Huzza!' sounded on all sides. Mothers and children ran to touch me, old men covered my hands with kisses, and those who could not get through the crowd, waved their hats or handkerchiefs, shouting with one voice, 'God save thee, Sobieski! Welcome, Sobieski! Huzza!'"

The little man of the red stockings and feather came also to welcome his deliverer, but greeted him with chilling politeness. It was the old, old story of Saul and David over again. The people shouted in their simple honesty, "Saul hath slain his thousands, but David his tens of thousands," and the countenance of Saul fell, for his envy was moved against the man who had delivered Israel from the giant of Gath. Leopold I. had not slain his thousands, he had only deserted Vienna in its day of peril, and he felt humiliated that a king of Poland should be more honoured than a kaiser, who bore the high-sounding title of Cæsar Augustus of the Holy Roman empire.

(We are assured by writers worthy of credit, that amongst the spoil was found in the tent of the grand vizier a letter from Louis XIV. of France, giving a plan of the siege.)

The war did not end with this overthrow. It dragged on for fourteen years longer. The duke of Lorraine and prince Eugène, so well known in English history, defeated the Turks in 1687; and the margraf of Baden in 1691; but prince Eugène gave them the grace-blow at Zenta in 1697; after which they gladly signed the *Peace of Carlovitz*, not to bear arms against any part of Germany for twenty-five years.

Tēkěli lived in retirement in Turkey. The crown of Hungary, which was before elective, was made hereditary in the house of Austria, and it still forms a part of the Austrian empire.

Wars with France (1673–1697).

The mischief-making Louis XIV., who wanted to be universal king, was for ever disturbing the peace of Europe; and sent Turenne into the Rhine provinces under the hope of making that river the scientific boundary between Germany and France.

Kaiser Leopold I. gave the command of the allied imperial army to Montecuculli. Frederick William, the Great Elector, joined the allies, but had to return to Brandenburg the following year to defend it from the Swedes (1674).

The two generals were unwilling to run the hazard of a general

engagement, and manœuvred for four months, each hoping to outwit the other, or to catch him tripping. At length, they prepared for battle at Sasbach, in the duchy of Baden; but while Turenne was visiting a battery, he was struck with a cannon ball and killed (1675).

He was sixty-four years old, had been brought up a protestant, but not long before his death had become a catholic. He was undoubtedly one of the foremost men of France. Mighty in battle, and unrivalled as a tactician. Clear-sighted and kind-hearted, noble in mind and of the simplest manners, just and generous, a politician and a soldier. Honoured with a splendid funeral, he was buried at St. Denis [*D'nee*], amongst the kings of France.

On the death of Turenne, Montecuculli entered Alsace without opposition, and next year peace was concluded with France at Nimeguen [*Nim-g'n*], in Holland. Montecuculli retired from public life, and was killed in 1681, by a beam falling on him as he was entering Linz with the imperial court.

STRASBURG SEIZED (1681).—Notwithstanding the peace, Louis XIV. would not leave Germany alone, but under one pretext or another, seized upon several towns, villages, and lands, on both sides of the Rhine. Amongst other towns was that of Strasburg, the key to southern Germany. This he seized on a Sunday, while most of the inhabitants were gone to Frankfort for the annual fair. Though thus treacherously taken, it was suffered to remain as a part of France till the end of the Franco-German war in 1871, when it was restored to Germany.

In 1688 Louis again renewed the war in the Rhine provinces on the most frivolous pretence. It was then that Heidelberg with its beautiful castle was destroyed.

These infamous aggressions so disgusted the European powers that a coalition against France was made by England, Germany, Spain, Holland, and Savoy; and battle after battle was fought with varying success. At length, in 1697, another peace was patched up and signed at Ryswick. France kept Strasburg, but had to resign to Germany, Spain, and Holland, all that she had won from them; so that after an enormous loss of life and treasure, she found herself in about the same position as she was before the war broke out.

Frederick created King of Prussia, December 17th, 1700.

Frederick-William, the Great Elector of Brandenburg, was succeeded by his son Frederick, whose great ambition was to be

made a king. This title could only be obtained from the kaiser himself.

The elector had 30,000 troops, the best in all Germany, and the elector played his cards well. He did the kaiser good service with his troops, and the kaiser rewarded him by the coveted title; so Frederick elector of Brandenburg, was styled Frederick "king of Prussia."

It was mid-winter, and Frederick was at Berlin when the diploma arrived, duly signed and sealed. Unbounded was his joy, and he determined to set out for Königsberg, the chief city of Prussia, without delay, for his coronation. Now Königsberg is 450 miles north-east of Berlin, and the way thither was through tangled forests, wild bogs, and deeply rutted roads. Never mind; there was a famous stud of horses at Berlin, and 30,000 post-horses were stationed along the road for the use of the royal *cortège*. Sophia Charlotte, the elector's wife, Frederick William her son, and 1,800 carriages, started with the elector for Königsberg, December 17th, 1700.

The procession through the city was of more than eastern magnificence. The streets were carpeted with scarlet cloth, and the houses draped with flags. Illuminations, salvos of cannon, fountains running wine, bands of music and processions, followed one another for many days. The coronation dress of the elector must have cost a fortune. It was a snuff-coloured coat with diamond buttons, each button being worth above £1000. He himself put the crown on his own head, saying as he did so, "King now in my own right." All present shouted in one voice, "God save king Frederick! God save the king of Prussia!" and salvos of cannon thundered abroad the news that Prussia had received her first king.

The War of the Spanish Succession (1701–1714).

The whole reign of the little man in red stockings and of his brother Joseph was one perpetual war, profitless in the extreme, and forced on Germany by the "Great Monarch" of France. First it was an ambition in Louis to attach Holland to his kingdom; then to attach Germany, or at any rate the Rhine provinces; now it was Spain he wanted to get into his hand. Of course, there is always some pretext, and in the present instance it was this:—

Carlos II. of Spain died without issue, and four of the crowned heads of Europe had more or less claim to be his successor: the king of France, the kaiser of Germany, the elector of Bavaria,

and the king of Savoy. The two latter abandoned their claims and left the field clear to France and Germany.

Louis XIV. was the cousin of Carlos, and son-in-law of Felipe IV. of Spain, whose eldest daughter he had married. The descendants, therefore, of Louis had the highest claim; and Carlos had recognised it by leaving the crown to Philippe d'Anjou, the dauphin's second son.*

Leopold I. of Germany argued that no son of the dauphin could accept the crown of Spain, because Louis had made this a distinct stipulation in the *Treaty of the Pyrenees*. By that treaty Spain and France were never to be united under one family. So Leopold claimed the crown of Spain for his second son Karl, whose mother was a daughter of Felipe IV. Besides, he said, Karl V. was kaiser of Germany and king of Spain, and therefore the succession belonged to the house of Austria, and not to France.

Louis cared very little for treaties or such considerations as these, and his grandson, Philippe, was proclaimed "king of Spain." Leopold, on the other hand, proclaimed his second son, Karl, "king of Spain;" and the two monarchs girded themselves for battle to fight it out to the bitter end.

It so happened just at this crisis that Louis XIV. had insulted England by sending James II., after his abdication, to recover his crown by French soldiers. This was virtually a declaration of war. So England recalled her ambassador, and made an alliance with Holland, Portugal, Germany, Prussia, and Savoy, against France and Spain.

The war lasted twelve years. The French won the battles of Friedlingen (1702), of Alamanza in New Castile (1707), of Villa-Viciosa in New Castile (1710), and of Denain in the north of France (1712); but lost the battles of Blenheim, Ramillies, Turin, Oudenarde, and Malplaquet; together with the naval battle of Malăga, won by Admiral Rook in 1704.

In 1711 Joseph, the eldest son of Leopold I. died, and Karl, who succeeded his brother, gave up all further claim to the Spanish throne; so Philippe, the grandson of Louis XIV., after all was acknowledged king of Spain.

Louis was seventy-two years old. He lost in one year, by death, his only son, his eldest grandson, his great-grandson, and the duchess of Burgundy, his great-grandson's mother. The war ended in the Treaty of Utrecht, which was signed in 1713, and

* He could not leave it to the dauphin, because the dauphin was heir to the crown of France; nor could he leave it to the dauphin's *eldest* son, because he was heir-presumptive in case of his father's death.

in 1715 the old king died. His long reign was one of unheard-of pomp and courtly splendour, but his grey hairs were brought with sorrow to the grave. *Requiescat in pace!*

Leopold I. died in 1705, the fourth year of the war.

Joseph I., his son and successor, in 1711, the year after the battle of Malplaquet. And Joseph was succeeded by his brother Karl VI., who reigned from 1711 to 1740.

The Peace of Utrecht was signed in 1713; but Germany, although abandoned by all her allies,—England, Holland, Portugal, and Savoy,—still continued the war till the following March, when the Peace of Radstadt was signed. The kaiser gave up all claim to Spain; and received the Spanish Netherlands, Naples, Milan, and Sardinia.

Last Years of Karl VI.

Karl had no son, and therefore drew up a decree, called "The Pragmatic Sanction,"* in favour of his elder daughter Maria Therēsa. This decree fixed the succession in the female line, and most of the powers of Europe were willing to guarantee the arrangement.

The duke of Bavaria protested against it, for he had married Maria Amelia, a daughter of Leopold, "the little man in red stockings;" and he maintained that the *daughter* ought to succeed before the *grand-daughter*.

The only other event which needs to be mentioned is the *War of Polish Succession* (1733–1738), the history of which was briefly this:—

On the death of Sobieski (1674), Frederick elector of Saxony was chosen king; and at his death (1733), two claimants were put forward, Stanislaus a Pole, and Frederick-Augustus elector of Saxony. France supported Stanislaus, who was father-in-law of Louis XV. the reigning king, but Germany took the part of the elector. The war terminated by a compromise: Germany gave up Lorraine to Stanislaus, and agreed to exchange Naples and Sicily for Tuscany and Parma. This being done, Frederick Augustus was allowed to keep the crown of Poland.

Karl died of smallpox, October 26, 1740, the last kaiser on the male line of the House of Habsburg. He was a heavy, humane

* "Pragmatic Sanction"—that is, an edict relating to the state (*see* p. 119 *n*). This law, which made the crown hereditary in the house of Austria, is what is generally meant by the "Pragmatic Sanction;" but there were other statutes so called: as the "Pragmatic Sanction of Rense," which abolished the interference of the pope in the election of sovereigns (1338). St. Louis, in 1268, published a "Pragmatic Sanction" forbidding the pope to levy taxes in France. Our "Constitution of Clarendon," in 1164, compelling the clergy to submit to the civil law, was a *pragmatic sanction*. Charles VII. of France passed another, in 1438, limiting the power of the pope, and forbidding him to present to any dignity or benefice in France. Hence, a "pragmatic sanction" is a statute limiting and defining the power of the pope, or a statute fixing the succession of the crown in a certain line.

man, fond of pardoning criminals, stately and dull. His life was an expensive one, full of futile adventures and airy nothings; profitless to his own house and to those under him.

Bielfeld says he saw him:—He was then a short, squat figure, with a thick neck sunk between his shoulders, and a big head. His eyes were fine, and the "glance of them was terrible." He says the portraits of his majesty represent him as very beautiful, "but certainly there was no beauty in his face or figure when I saw him. His complexion was a compound of the strongest tints of blue, yellow, green, and red." It is true that he regarded all except crowned heads as inferior clay; but there was a gleam of humanity in his love of pardoning, quite cheering after the sickening persecutions of several preceding reigns.

PRUSSIA.

Frederick the first king of Prussia was succeeded by his son Frederick-William I. (1713–1740). He was, in almost every thing, the opposite of his pomp-loving father. Simple and almost penurious in his habits, attentive to business, and passionately fond of soldiering. He hated books, was impatient of moral training, and entertained the most antiquated ideas of the "divinity which doth hedge a king." By his economy he was enabled to indulge his passion for military organisation. His only extravagance was his whim for tall soldiers. A good tall fellow he would bribe at any price, kidnap, or force into his service. At death he left a splendid army of 70,000 men, most of whom were giants.

Carlyle tells the following anecdotes of the wilfulness of Frederick-William in his early boyhood. At the age of five he was one day slobbering one of his buckles, when his nurse chid him, and threatened to take it away from him. "No you sha'n't," cried the wilful little fellow, and deliberately swallowed it.

On another occasion, when his governess set him a task which he disliked, he jumped out of the window, clinging to the sill with his hands; and if the governess had not given way, he would certainly have dropped himself down to the ground; but getting the mastery, he allowed himself to be drawn back, and was from that day placed under the charge of a man.

John Philip Baratier and Christian Henry Heinecken.

In the year 1721 were born two boys of such marvellous precocity that it will not be out of place to mention them.

John Philip Baratier (1721–1740) was of French extraction, but was born at Schwabach, near Nürnberg. At the age of four he spoke in French

and German. As his father talked to him in Latin, this language was familiar to him when he was five. At the age of six he could turn the Greek version of the Bible into Latin; and at seven he could translate the Hebrew Bible into Latin, French, or German; and could repeat in Hebrew any of the Psalms. Between seven and eight he made a Hebrew Clavis. At nine he had read the Talmud, studied Chaldee, Syriac, and Arabic, and had made acquaintance with the Greek fathers. Before he was eleven he had mastered both the globes in ten days, so as to solve instantly any problem on them; he had also communicated a discovery to the Royal Society of London. At fourteen he was admitted a member of the Berlin University. At fifteen he received a literary pension from the margraf of Brandenburg, and took his M.A. degree. Between fifteen and eighteen he had published several treatises on Christian heresies, the old Roman pontiffs, the Thirty Years' War, astronomy, medals, and antiquities. At nineteen he died, and was writing at the time a book of *Egyptian Antiquities*. His life was written by Formey in 1741.

CHRISTIAN HENRY HEINECKEN, called the "Infant of Lubeck' (1721–1725), is an instance of even greater precocity, if what we are told of him can be trusted. We are told that he spoke when only a month old. At twelve months old he knew the chief events of the Pentateuch; at thirteen months he knew the history of the whole Old Testament, and in one month more all the history of the New Testament also. At two and a-half years he could answer any general question of history and geography. At three years old he knew French and Latin as familiarly as he knew German, although he was not then weaned. He died between four and five. It appears that this unhappy babe actually had a tutor, named Schöneich, and this tutor wrote his life. It is devoutly to be hoped that such a monster never existed.

Of Baratier there can be no doubt; but that two infants should be born in Germany the same year, of such unearthly precocity, to say the least, is marvellous as a blue moon.

MANNERS AND CUSTOMS OF THE GERMANS.

(FIRST HALF OF THE EIGHTEENTH CENTURY.)

VIENNA.—Vienna was a gay and handsome city in the first half of the eighteenth century. The houses were built of stone, the citizens rich, and the tables well furnished. The rooms were heated with stoves; and ladies, when they went to church, had foot-warmers or portable stoves taken thither in winter time. Both men and women wore furs.

A favourite pastime of the ladies in winter was sledge-racing, especially by torchlight. The sledges were made in curious devices: some like scallop-shells, others like tigers, others like gondolas, and so on. They were all handsomely decorated, and drawn by a single horse tricked out with plumes, ribbons, and bells. Servants on horseback carried torches, and a gentleman sat behind each lady to guide the sledge-horse.

The favourite pastime of gentlemen was boar-hunting; and the boar's head, with a lemon in the mouth, and garnished with leaves and flowers, was a grand dish at state banquets.

The kaiser Leopold was especially fond of a hunt. On Twelfth Night it was customary for masters and servants to lay aside their rank and join in the common sports. Kaiser and kaiserin, duke and duchess, margraf and

[illegible]

[illegible] There were no schools in Hungary, and [illegible] to Vienna or Prague to be educated.

[illegible]—The least civilised part of the Austrian dominions was [illegible], where the people still lived in mud huts, and occupied themselves [illegible] herds. They were a very indolent race, and spent [illegible] in eating, drinking, and sleeping.

[illegible] were not yet known to these primitive people, except [illegible], and though the country is remarkably fertile, the people were too indolent to cultivate it.

Hamburg. Hamburg was the largest of all the commercial cities of Germany. The houses were very high, and the streets so narrow that two carriages could not pass each other. The inhabitants were chiefly merchants, and amongst them were many English families. The city was divided into five parishes, each of which had a handsome protestant church. Hamburg was a free city, governed by four burgomasters, twenty-four senators, and

some other magistrates. There were very few mechanics and fewer manufacturers, the only articles made there being gold and silver lace, stockings, and silks. The trade, however, was so great that as many as 300 ships were constantly employed in carrying its merchandise to and from England, Holland, and the German states, by means of the river Elbe (2 *syl.*) So important was this city, that in times of war it was always considered neutral, and was not, therefore, subject to depredations like other cities.

Hamburg was very conspicuous for its little trim Dutch gardens along the banks of the river. Not a twig was out of order, not a plant was allowed to grow to any height. All was prim and formal in the extreme; but here the merchant would saunter up and down smoking his pipe after office hours, in gossip with his neighbour on the current topics of the day.

The gate were always closed at sun-down, after which no one was allowed to enter or leave the city.

The ladies of Hamburg were very reserved in their manners, and rarely appeared in the streets without a thick black veil. The senators wore a black Spanish cloak, a velvet hat, and a sword. They were chosen for life, ten being lawyers, and fourteen of them merchants, each of whom was expected to keep a private coach.

THE TYROL.—In the Tyrol the men were famous for their skill in hunting; and every village had its playground, where the boys went to practise shooting and wrestling. The hunting costume was a large green hat to keep off the sun, a gun slung at the back, a stick pointed with iron to assist in climbing the dangerous heights, and a bag of provisions.

AUSTRIAN COSTUME.—The female peasantry of Austria wore very pretty dresses, consisting generally of a stuff petticoat of their own manufacture, a tight bodice laced with ribbon, and a red or yellow kerchief. The stockings and apron were blue, and the hat grey ornamented with ribbons. Of course in so large a dominion as Austria, there was a great variety of costume in the different parts, and each village was very conservative in its special costume.

GERMAN CITIES.—The towns and cities of Germany were, for the most part, handsome and well-built, populous and wealthy, governed by their own laws and their own magistrates. They were fortified and garrisoned. The Germans were not manufacturers like the Flemings, but their toys, clocks, and watches were imported to every part of the globe.

PERSECUTION OF WITCHES.

The same misapprehension of scripture which led to the crusades and the persecution of protestants, led also to the belief in witches. The Egyptians practised sorcery, and the Jews, while they sojourned in the land of bondage, learnt the idolatrous practices and vain superstitions of their lords and masters. Moses forbade the people under his charge to make graven images, whether in the likeness of human beings, land animals, fish, or any other thing; and he also forbade them to practise witchcraft or magic, like their Egyptian taskmasters. In order to enforce these laws, he decreed that all who professed these arts should be put to death. In the Middle Ages, the church of Rome, which assumed to be the one and only true church, persecuted to death those who held any creed but its own; and taking it for granted that men and women sold themselves to the devil, or got possession of familiar spirits by some black art, it hunted after the accursed thing in order to root it out.

Pope Innocent VIII. led the way in his famous bull of 1484, which charged the inquisitors and all true catholics diligently to search out and put to death those who practised diabolical arts, such as witchcraft, magic, sorcery, and enchantment. He appointed for Germany two special inquisitors, Heinrich Institor and Jacob Sprenger, who, with the aid of John Gremper, an ecclesiastic, drew up the infamous document called the *Witches' Hammer*. This vile balderdash lays down with great minuteness the characteristics of witches and wizards, the skin-marks to be sought for, the familiar which clung to them in the shape of cat, dog, goat, or other pet animal, and the questions to be asked in order to convict them out of their own mouths.

Alexander VI. in 1494, Leo X. in 1521, and Adrian VI. in 1522, supplemented the bull of pope Innocent VIII., adding to its severity, and fanning to a flame the mania which continued in Christendom with more or less violence for four centuries. The result of these bulls was sickening. A panic-fear of witchcraft set in. If any one fell ill it was attributed to an "evil eye;" if any one suffered from lumbago or rheumatism, ague or toothache, misfortune or accident, crosses or losses, it was the effect of witchcraft; if a storm injured the crops or troubled the sea, it was some witch who "untied" the winds; if cattle sickened or died, witchcraft was the cause. To be accused of the offence was to be convicted, for the *Witches' Hammer* would always supply reasons for sending a suspected person to the stake. If the accused pleaded not guilty they were put to the test, either by water or by torture. In the former ordeal, the hands and feet being tied together, the person suspected was thrown into a running stream; to float was proof of guilt, to be punished at the stake; to sink was to be drowned. Many a wretch would plead guilty under terror of these tests, or after being racked, to save themselves from a repetition of the torture.

In no part of the world were witch-hunts more common than in Germany. In the small bishopric of Bamberg, 600 persons in four years were burnt for witchcraft; in Würzberg 900; and in Lindheim, in the same space of time, one in twenty of the whole population.

In Geneva, 1515, within three months, above 500 persons were burnt at the stake on the same charge. In Como, 1524, double that number, and for many following years between 100 and 200 every year. In France, fires blazed in every town for the extermination of witches and wizards in the year 1520, and for at least a century the provincial "parlements" were ceaselessly employed in witch-trials. England was not exempt from the same madness. During the Long Parliament, 3000 persons are said to have perished for witchcraft, and executions on the same absurd charge continued long afterwards. The Scotch Assembly, between 1640 and 1649, passed five acts against "the crime," each more stringent than the preceding one. As many as seventeen persons, in 1659, were burnt for witchcraft in Stirling, and the entire number in all Scotland who suffered death for the offence exceeded 4000.

The last instance of a witch-execution in England was in 1716, when Mrs. Hicks and her daughter, a child only nine years old, were hanged at Huntingdon "for selling their souls to the devil, and raising a storm by pulling off their stockings and making a lather of soap." In Scotland the last execution was at Dornoch, in 1722; at Würzburg, in 1749; at Geneva, in 1782; and at Posen, in 1793.

Witch-executions were abolished by law in France during the reign of Louis XIV. (1670); in Great Britain, not till the reign of George II. (1736); and in Austria, during the kaiserite of Maria Theresa and her husband Francis I., in 1766. The scripture says the heart of man is desperately

wicked, and cruelty is bound up in his very constitution. Strange, that popes and prelates, kings and counsellors, budge doctors of our universities, and men of genuine learning, should consent to hound to death "old women with a wrinkled face, a furred brow, a hair-lip, or gobber tooth, or squint eye, a croaking voice, or scolding tongue, or tattered gown, or one who in her loneliness has a dog or cat, bird or goat, to bear her company. Such were the wretches pelted and persecuted as witches. Such were the wretches burnt or hung, because a farmer's cart stuck in the mire, or some idle boy pretended to be bewitched for the sake of a holiday from school or work." Yet such were the poor unfortunates selected by christian nations to endure tortures which it would have been death to inflict upon a brute.

MARIA THERESA, "MOTHER OF HER COUNTRY."

Kaiserin or Empress of the West, 1740; Queen of Hungary, 1741; Queen of Bohemia, 1743.

Joint Kaiser and King, Francis I. husband of the Kaiserin (1745–1765); Joseph II. son of the Kaiserin (1765–1780), and after his mother's death, Kaiser (1780–1790.)

(Joseph was made "King of the Romans," that is, joint ruler with the right of succession, in 1765).

The Elector of Bavaria was crowned kaiser at Frankfort, under the name and title of Karl VII.

MARIA THERESA. Born, 1717. Married, 1736. Reigned 40 Years, 1740–1780. Died, Sunday, October 29th, 1780. Aged 63.

Contemporary with George II., 1727–1760; George III., 1760–1820.

Father, Kaiser Karl VI.; *Mother*, Elizabeth Christina, daughter of Rudolf of Brunswick-Wolfenbüttel (1691-1750).

Husband, Francis Stephan duke of Lorraine. He changed this duchy for the grand-duchy of Tuscany. Married, 1736; crowned kaiser Francis I., 1745; died, 1765.

Children,
1. Joseph II., who was associated with his mother after his father's death in 1765, and succeeded to the empire in 1780.
2. Leopold II., who succeeded his brother, and was grand-duke of Tuscany from 1765.*
3. Maria Karoline, who married Ferdinand IV. king of Sicily.
4. Ferdinand, who married Maria Beatrice d'Este, by which marriage he became duke of Modēna.†
5. Marie Antoinette, who married Louis XVI. of France, and was guillotined.

And four other daughters.

CHIEF EVENTS.

1740. Frederick-William, king of Prussia, dies; and is succeeded by his son Frederick II. "the Great."

1741. Maria Theresa refuses to give up Silesia to Frederick II. of Prussia. War of the Austrian Succession. Frederick II. wins the *battle of Molwitz.*

1742. Maria Theresa appeals to the Hungarian diet. The elector of Bavaria crowned at Frankfort as Karl VII. (February 12th).

1743. Battle of Dettingen won by George II. in favour of Maria Theresa (June 27th).

1744. Frederick II. of Prussia renews the war against Maria Theresa.

* This Leopold was the grandfather of Marie Louise, who, in 1810, married Napoleon I., and was the mother of Napoleon François Joseph Charles "king of Rome" and duke of Reichstadt.

† Ferdinand was the father of the count of Chambord, and great-grandfather of don Carlos of Spain.

1745. League against France and Prussia by Maria Theresa, George II. of England, the elector of Saxony, and the king of Holland.
The husband of Maria Theresa crowned kaiser Francis I. (June 13th).
1747. Alliance between Maria Theresa and Russia.
1748. Peace of Aix-la-Chapelle. Silesia awarded to Prussia.
1756. THE SEVEN YEARS' WAR (1756–1763).
England and Prussia allied against Maria Theresa and France.
1757. Russia joins the alliance of Austria and France.
1764. Joseph, son of Maria Theresa, made "King of the Romans" (March 27th).
1765. Death of kaiser Francis I. the husband of Maria Theresa.
1772. The partition of Poland proposed.
1773. Poland partitioned between Russia, Prussia, and Austria.
1777. War with Bavaria renewed.
1779. Peace of Teschen.
1780. Death of Maria Theresa. Succeeded by her son Joseph II.
1790. Death of Joseph II. Succeeded by his brother Leopold II.
1792. Death of Leopold II.

Maria Theresa was twenty-two years old when her father died; beautiful, young, magnanimous, and energetic. By a decree, called the *pragmatic sanction* (*p.* 217), she was heir to the Austrian dominions, but others having a priority by birthright, disputed this arbitrary decree; and the rival claimants involved Germany in the *War of the Austrian Succession*, which lasted seven years (1741–1748).

If kaiser Karl VI. had followed the advice of Eugène prince of Savoy, and left his daughter a full exchequer and good army, it would have done her more service than any parchment bond; but he left a people peeled and exhausted, an exchequer empty, an army weak, and a worthless bond; so Bavaria, Saxony, Prussia, Sardinia, and Naples, all backed up by France, put in their rival claims; and if Maria Theresa had not been a woman of stout heart and heroic constancy, the Austrian dominions would have been rent into fragments by the different claimants.

First, the elector of Bavaria, Karl Albert, maintained that he had a greater right than Maria Theresa, both on the male and female line. He himself was the grandson of Leopold I. seeing his father married the kaiser's eldest daughter; so much for the spear side. Then for the spindle side—the elector's wife was Maria Amelia, second daughter of kaiser Joseph I. (elder brother of Karl). Legally, there is no doubt that Karl Albert had right on his side—unless, indeed, a subsequent crown over-rides a previous one.

The next claimant was Frederick Augustus, elector of Saxony and king of Poland, who had married Maria Josephine the eldest daughter of kaiser Joseph. On the female side Frederick Augustus had a prior right to the elector of Bavaria, seeing he

married the elder sister; but he had no Austrian blood in his own veins.

Prussia demanded Silesia; Sardinia wanted Milan; and Spain laid claim to Bohemia and Hungary.

The first Silesian War (1740 *to the Peace of Berlin*, 1742).



(*The three governments of Silesia were Leignitz, Breslau, and Oppeln. This province was the bone of contention in the three "Silesian wars": first war, 1740–1742; second war, 1744–1745; third war, 1756–1763.*)

At a very early date Silesia was joined to Bohemia. In the tenth century it belonged to Poland, from which it was severed in 1163, when it was ruled by dukes. These dukes at death divided their province amongst all their sons, so that at one time it was subdivided into seventeen petty dukedoms. To prevent falling into the hands of Poland again, Silesia placed itself under the protection of Bohemia. In 1537, the duke of Leignitz (one of the many dukes) made an agreement with the elector of Brandenburg that if either failed in succession, the other should rule over the two realms. In 1675 the line of the duke of Leignitz did fail, and therefore belonged to the elector of Brandenburg; but the kaiser (Leopold I.) refused to acknowledge the agreement, and seized on the province, pretending it was a "lapsed fief of Bohemia," and therefore a part of the Austrian dominions. At the death of kaiser Karl VI., without male issue, Frederick the Great, of Prussia, claimed Silesia as

his right by private agreement, for it will be remembered that the elector of Brandenburg had been raised to the dignity of king of Prussia. Marching an army into Silesia, he sent an embassy to Maria Theresa, offering to help her against all her other rivals, if she would resign to him the province in question. The young kaiserin indignantly rejected the proposal, and Frederick at once began hostilities. He had no difficulty in driving the Austrians out of Silesia, as they were wholly unprepared for war.

In the following spring Maria Theresa sent an army to oppose the young king of Prussia, but it was utterly defeated at *Molwitz* in 1741.

The ill success of Maria Theresa induced the French to coalesce with Prussia, Bavaria, Saxony and Spain, against the young kaiserin, and they attacked Austria in five different points at once. The elector of Bavaria marched to Lintz in Upper Austria, where he proclaimed himself "hereditary grand-duke of Austria," then to Prague, where he proclaimed himself "king of Bohemia;" and in January the year following (1742), to Frankfort, where he was crowned "kaiser," under the name and title of Karl VII. He accordingly styled himself "king of Bohemia, hereditary grand-duke of Austria, and kaiser Augustus of the Holy Roman empire."

MARIA THERESA WINS THE HUNGARIANS TO HER SIDE (1741).—There seemed now but small chance for Maria Theresa, but it was her nature to incline to hope rather than fear; so, leaving Vienna, she repaired to Presburg, where she was crowned "queen of Hungary." Then riding on horseback up the royal mount she waved her sword in defiance to the four cardinal points, and summoned her diet to meet without delay to deliberate on the state of affairs.

The diet met, and the beautiful young queen with her infant in her arms, entered the assembly. "Hungarians," she said, "I am your queen, and this infant your future king. Abandoned by my friends, persecuted by my enemies, and attacked by my nearest kinsmen, I have only you to rely on. Your fidelity, Hungarians, your courage, your constancy, these are the anchor of my hope. I commit myself to your hands, and to your charge I consign this infant, the child of your kings." The chivalrous Hungarians were touched to the quick; they started to their feet; drew their sabres and exclaimed, "In defence of our queen will we die! God save Maria Theresa, our queen!" A powerful army was soon on foot, which in six days won back Austria; then entering Bavaria, while the elector was at Frankfort, took possession of Munich, the capital (January, 1742).

Battle of Czaslau and Peace of Berlin (1742).—While the Hungarians were thus successful in Bavaria, the prince of Lorraine was sent against Frederick king of Prussia. A battle was fought at Czaslau, in Bohemia, which was won by the Prussian army, and Maria Theresa demanded a peace conference. The conditions were agreed to at Breslau, and the treaty signed at Berlin (June 28, 1742). By this treaty Silesia was given up to Prussia, and thus ended the first Silesian War.

The Second Silesian War 1744, *to the Peace of Dresden* 1745.

The elector of Saxony having come to a rupture with the nominal kaiser [Karl VII., elector of Bavaria], retired from the contest, and Maria Theresa could direct the whole of her Austrian force against the French and Bavarians. The French army was in Bohemia, and held Prague in its possession. Accordingly, the young kaiserin sent the prince of Lorraine to besiege that city; and the French marshal, reduced to extremities, abandoned it secretly in midwinter. His retreat was most disastrous; it resembled in miniature Napoleon's retreat from Moscow. The roads were wretched, the mountains deep with snow, and in eleven days 4,000 men succumbed to fatigue and cold. Thus ended the French domination in Bohemia.

The elector of Bavaria, the shadowy kaiser, now only remained, and his resistance was of the feeblest. The prince of Lorraine led his Austrian army into Bavaria in the early spring; the elector fled to Frankfort, and Austria took possession of the electorate. "Kaiser Karl VII." had indeed lost the substance for the shadow!—the rich electorate of Bavaria for the tinkling cymbal of an empty title. He called himself "king of Bohemia," but he had no subjects there who acknowleged him. He flaunted the title of "hereditary grand-duke of Austria," but had no inheritance there. He had been crowned "kaiser" at Frankfort, but was as much a kaiser as Lambert Simnel was earl of Warwick or Perkin Warbeck duke of York. Like a poor player he strutted and fretted his hour upon the stage, and then was heard no more. His coronation and claims of empire ended in smoke; the whole was a mere "tale told by an idiot, full of sound and fury, signifying nothing."

The Battle of Dettingen (June 27, 1743).—The king of England now took part in the war; and George II. in person led an allied army of British, Hanoverian, and Hessian troops into Bavaria. The allied army amounted to 37,000 men, the French to 72,000. The two camps lay only four leagues apart from each

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[illegible]
[illegible]
[illegible]
[illegible] the king [illegible]
[illegible] "Now, boys, for the
[illegible] England. [illegible] Behave well, and [illegible]
[illegible] back from the [illegible]
[illegible]
[illegible] The king at length formed his
[illegible] Onward went [illegible]
[illegible] Onward moved the [illegible]
[illegible] French [illegible] foot and horse [illegible]
[illegible] and murderous fire they [illegible]
[illegible]
[illegible] the French into the Maine.
[illegible] their flight. The French had fought [illegible]
[illegible] Our Eng[illegible]
[illegible] the French [illegible]
[illegible] the day. George II was no [illegible]
[illegible] The battle of Dettin[illegible]

100,000 men, penetrated into Bohemia, and took the city of Prague. The duke of Lorraine was sent against him, and drove him out of Bohemia. It was a disastrous campaign for Prussia. The king lost many of his soldiers, large stores of provisions, and wasted much treasure. The alliance of France in which he trusted proved "the staff of a broken reed, whereon if a man lean, it will go into his hand and pierce it;" and Karl [elector of Bavaria], the nominal kaiser, died suddenly, January 20, 1745.

The king of Prussia was now without ally, and his state was full of danger; but, like a true hero, "the fire that killed him made the ashes of his revival." Girding himself with strength, he won several battles; and Maria Theresa again concluded peace, confirming to him Silesia. The treaty was signed at Dresden, December 25, 1745, and terminated the "Second Silesian War."

THE PEACE OF AIX-LA-CHAPELLE (October 18, 1748).—Karl being dead, Maria Theresa arranged with his son Maximilian Joseph to restore to him the electorate of Bavaria; and Maximilian agreed to abandon his claim to the kaiserate, and to give his vote to the husband of the kaiserin. Accordingly the grand-duke of Tuscany was elected kaiser Francis I., and crowned at Frankfort, October 4, 1745.

France still continued the war with Austria under the command of marshal Saxe. Saxe was one of the greatest commanders of the eighteenth century, both in gallantry and enterprise. He obtained several victories in the Low Countries, over the duke of Cumberland, a peace was signed at Aix-la-Chapelle, October 18, and the land had rest for the next eight years.

The years of peace improved in Austria and Prussia.
(1741–1756.)

The beautiful and heroic kaiserin employed the interval of peace in repairing the evils consequent on the wars, and was eminently qualified for the task. She united the administrative talent of queen Elizabeth to great kindness of heart, wifely affection, and a mother's domestic love. She was a true queen and a true woman; full of feminine graces, piety, charity, and the most affable manners. Her husband, now kaiser, took very little share in the government. He was a very humane and amiable prince, but more fond of experimental chemistry than politics. His hobby was searching for the "philosopher's stone," and the best hope of his life was that he might be the lucky individual to stumble on the secret.

Frederick the Great, of Prussia, also employed the peace wisely and well. He lived for the most part in the palace of *Sans Souci*, which he had built at Potsdam, and devoted several hours of the day to public business. He was fond of books, wrote in French numerous works both in prose and verse, and was passionately fond of music. Once a year he made the tour of his kingdom to review his troops, and make himself personally acquainted with the state of affairs. Various industries were encouraged by him; Berlin was beautified with new buildings, and enriched by works of art. In 1750 he invited Voltaire to come to Berlin, and reside in his court. The great and popular Frenchman, twenty years the king's senior, was treated at first with every mark of respect. Frederick greatly admired the speculative wisdom and literary genius of the Frenchman, but they soon felt disappointed with each other and parted in mutual disgust. The king was a would-be poet and Voltaire was no courtier. When asked to criticise and correct the king's verses (which were always written in French), he made no concealment of his contempt for the royal doggerel, and the king hated the critic, as the archbishop of Granāda hated Gil Blas, and dismissed him. When Voltaire left Berlin he wrote a most scandalous chronicle purporting to be *The private life of the king of Prussia*. It was full of wicked wit, but utterly worthless as an historical chronicle. Frederick was no demigod, but he was at least a reality; he spoke what he meant, and meant what he said; his acts were not like those of Felipe II. of Spain, mere shams, but the honest exponents of an honest heart; and what little truth is incorporated in Voltaire's "chronicle" is so exaggerated, distorted, and masked, that it was the worst of all falsehood, "the lie that is part of a lie," expressly designed to deceive and lead to false conclusions. The great Prussian king had his faults, but was an excellent monarch for Prussia, thrifty and considerate. Though so many years were years of war, he never overtaxed his people. He was most liberal, but practised such wise economy that he left a full treasury to his successors, and a kingdom most prosperous.

Frederick II., as he is best known, was a little wiry alert old man, slightly stooping in his figure. He was greatly beloved by the common people who called him endearingly "Father Fritz." He was a king every inch of him, without the shams of royalty. Carlyle tells us that he dressed with Spartan simplicity; wore an old military cocked hat, a soldier's blue coat with red facings, "far from new, and thickly covered down the front with Spanish snuff." His legs were encased in high military boots, well-soled, but

"guiltless of Day and Martin's brilliant blacking," or what might be the Nubian blacking of the day. In his hand he carried a walking stick. It was a contrast worth looking at to see Louis XIV. sleek, grimacing, periwigged, and posturing,—and old Father Fritz dignified, simple, stiff as a poker and slovenly in dress, mounted on his jog-trot mare, walking-stick in hand, which he held upright or with which he struck the patient old brute ever and anon between the ears. The blow was always a tender and loving one, not by way of chastisement but by way of reminder that Father Fritz was its companion. It was a mountebank and a Spartan, a royal fop and royal father.

His face was not heroic, but had strong character. His mouth firmly shut, lips thin, jaw and nose prominent, brow receding, eyes grey and swift-darting, no lynx had keener—Mirabeau said of them, "They fascinated with seduction or with terror." His voice was clear and sonorous. He talked much but well to the point, and those who heard him would sooner have tasked him for silence than taxed him for speech.

He was a very original man, and what is more, he dared to be honest, dared to discard all falsity and shams. He lived in one of the worst periods of European history, the eighteenth century, the age of rottenness and falsehood; but was neither tainted with the corruption nor tarred by its touch. No wonder the French revolution broke out, for the whole state of society was a bubble, and bubbles must burst. Kings had bubble notions of king-craft, ministers of diplomacy, the church of religion, society of socialism, tradesmen of common honesty, and artists of art. The drama was without decency, and works of fancy without even the veil of modesty. The earthquake came, the windows of heaven were opened, the fountains of the great deep were broken up, and the whole fabric of lies was swept away. True there is much evil still, but it is not so hopelessly predominant—it does not contaminate everything—the slime of the serpent is not over all. There are frogs and flies to annoy, but they are not in "all our quarters."

With Maria Theresa in Austria and Frederick II. in Prussia, Germany rapidly grew in population, wealth, and literary eminence; and neither Maria Theresa nor Frederick "ate their hearts," because men saw not eye to eye with themselves, nor attempted to pull up the tares in God's wheatfield, lest by so doing they pulled up the wheat also.

In the character of Frederick II., Carlyle's biography has been both consulted and freely used, as well as some of the originals to which Carlyle refers.

THE SEVEN YEARS' WAR (1756, *to the peace of Hubertsburg*, 1763)
(Called the Third Silesian War).

First Campaign (1756).
Dresden captured by Frederick II. king of Prussia (Aug.).
Battle of Lobositz (Oct. 1). Indecisive. Saxons surrender.

Second Campaign (1757).
Prague (May 6). Won by Frederick II. over Charles of Lorraine.
Kolin (June 18). Daun defeats Frederick II.
Rosbach (Nov. 5). Won by Frederick II.
Leuthen (Dec. 5). Won by Frederick over Charles of Lorraine.

Third Campaign (1758).
Zorndorf (Aug. 25). Won by Frederick over Fermor.
Hochkirchen (Oct. 14). Daun defeats Frederick II.

Fourth Campaign (1759).
Minden (Aug, 1). The French defeated by Ferdinand of Brunswick.
Kunersdorf (Aug. 12). Laudon defeats Frederick II.
Maxen (Nov. 20). Daun defeats the Prussian army.

Fifth Campaign (1760).
Leignitz (Aug. 16). Won by Frederick II.
Torgau (Nov. 3). Won by Frederick II. over Daun.

Sixth Campaign (1761).
Langensalza (Feb. 14). The French defeated by Hanoverians.
Villingshausen (July 15). The French defeated by Ferdinand of Brunswick.
Schweidnitz captured in September by Laudon.

Seventh Campaign (1762).
Burkersdorf (July 21). The Austrians driven from their intrenchments.
Reichenbach (Aug. 16). Won by Frederick II. over Daun.
Schweidnitz recaptured (Oct. 7) by the Prussians.
Wilhelmsthal (June 24). Won for Prussia by the two dukes of Brunswick.
Peace of Hubertsburg and end of the War (Feb. 15, 1763.)

—CARLYLE, *History of Friedrich II. of Prussia*, Vols. III. and IV.

On the Austrian side:—

MARIA THERESA, allied with France, Russia, Sweden, Poland, and (in the first year) with Saxony.

Commanders: Charles prince of Lorraine, Daun, Fermor (a Russian general), and Laudon. (Prince Charles was removed in 1757, and the command given to marshal Daun).

On the Prussian side:—

FREDERICK II. the Great, king of Prussia, allied with Great Britain, Hanover, and Hessen.

Commanders: Frederick II. and the two dukes of Brunswick. (The duke of Cumberland was recalled in 1757, and the command of the allied British, Hanoverian, and Hessian army was given to Ferdinand duke of Brunswick.)

PRINCE CHARLES OF LORRAINE was the younger son of duke Leopold of Lorraine, and younger brother of Francis or Franz (husband of Maria Theresa). He was one of the Austrian generals in the Silesian wars, but often defeated.

MARSHAL DAUN [pronounce *Doun*] 1705-1766. Commander-in-chief of the Austrian troops in the "Seven Years' War," was brave and prudent. He won the battles of Kolin (1757), Hochkirchen (1758), and Maxen (1759); but lost those of Torgau (1760), and Reichenbach (1762).

FERMOR (1704-1741) a Russian general, but son of a Scotchman. He entered the army of the czar in 1720, and was made commander-in-chief in 1755. In the "Seven Years' War" he lost the battle of Zorndorf (1758).

LAUDON (1716-1760), an Austrian general of Scotch extraction. He won the battles of Kunersdorf (1759), and Landshut (1760); carried the town of Glatz, in Silesia (1759); and was created field-marshal in 1778.

FERDINAND DUKE OF BRUNSWICK (1721-1792), appointed by George II. commander of the allied British, Hanoverian, and Hessian troops, in the place of the duke of Cumberland. He defeated the French at Minden (1758), and again at Wilhelmsthal (1762).

CHARLES WILLIAM DUKE OF BRUNSWICK (1735-1806) nephew of Ferdinand, under whom he served in the "Seven Years' War." It was the son of this duke who took part in the battle of Waterloo, and was killed at Quatre Bras (1815).

First Campaign (1756).—Maria Theresa could never reconcile herself to the loss of Silesia, which had been ceded to Prussia at the close of the last war; and as the rapid growth of Prussia was viewed with jealousy by most European powers, she thought it a favourable moment to strike at the young king. Accordingly, she secretly negotiated an alliance with France and Russia. Frederick II. of Prussia, fully aware of the threatened danger, formed an alliance with Great Britain, and marched suddenly into Saxony at the head of 70,000 men. His object was to prevent the Saxons from joining the Austrians, a conjunction which would have been ruinous to his best hopes. An army of Austrians was sent against the young Prussian king, and being defeated by him, the Saxons laid down their arms, and most of the men were enrolled in the Prussian army. Thus, with the submission of the Saxons, ended *the first campaign* of the "Seven Years' War," and Frederick the Great with his Prussians wintered in Saxony and Silesia.

Second Campaign (1757).—In the second year of the war the Austrians had received another ally, the Swedes; so that now there were on the side of Austria—France, Russia, Sweden, and numerous German states; on that of Prussia only Great Britain, with Hanover and Hessen. The allied Austrian armies were 450,000 strong, while the allied Prussians were scarcely half that number. On each side was a most incompetent general—prince Charles of Lorraine commander-in-chief of the Austrians, and the duke of Cumberland of the allied British, Hanoverian, and Hessian army. Both these generals were superseded,

Charles of Lorraine by marshal Daun, and the duke of Cumbe land by duke Ferdinand of Brunswick.

The campaign began in April, when Frederick II. led hi Prussians into Bohemia, and utterly defeated prince Charles o Lorraine at *Prague* (May 6th); but marshal Daun coming u inflicted on the victorious Prussians a most crushing defeat *Kolin* (June 18th), and drove them out of Bohemia.

King Frederick, nothing daunted, instantly marched in Saxony, where he utterly defeated the French at *Rosbach*. S complete was this victory and so disgraceful to the French, th the "rout of Rosbach" became proverbial in the French arm The loss of the Prussians in this victory was under 300 me while the French left 1,300 slain on the field, and 6,000 we taken prisoners (November 5, 1757).

Exactly one month after the victory of Rosbach, the Prussia defeated the Austrians at *Leuthen* (December 5th). Prin Charles was the Austrian leader, but after this terrible defeat h was recalled, and the chief command was given to marshal Dau Though the Austrians at Leuthen were more than two to one, s complete was their overthrow, that whole battalions were ma prisoners, and thirty cannons with 3,000 baggage wagons f into the hands of the Prussians. Frederick followed up h victory by chasing the Austrians out of Silesia. Thus ended t second year of the war. Silesia was left in the hands of th king of Prussia, and although marshal Daun won for th Austrians the battle of Kolin, Frederick II., justly called "th Great," won those of Prague, Rosbach, and Leuthen, again vastly superior numbers; and acquired immortal glory for th rapidity of his movements, the energy of his character, th fertility of his resources, and his indomitable courage.

Third Campaign (1758).—The third year of the campai began with an attack on the French in Lower Saxony by Ferd nand, duke of Brunswick, commander-in-chief of the allie British, Hanoverian, and Hessian army. The duke drove th French across the Rhine, and defeated them at *Krefeld* wi greatly inferior forces (June 23rd).

Meanwhile Frederick the Great marched to Brandenbu against General Fermor, who had been sent by the Czari Elizabeth with a Russian army to aid the Austrians and humb the Prussians. The king fell in with the Russian army at *Zorn dorf* (August 25th), and gained so complete a victory that Ferm retreated into Poland.

This was the most bloody conflict of the whole war. It co

scarcely be called a battle in the modern sense of the word, for it was more like one of those Homeric fights we read of in the Iliad. It began at nine in the morning and continued till ten at night. Hand to hand they fought, and horse to horse. They rushed on each other like personal foes; they reeled from side to side; they hewed each other like ancient paladins; from morn to noon they fought, from noon to night—"trasing, raising, loyning, staggering, panting, bleeding;" now butting like rams, now goring each other like wild boars, now grovelling on the ground, now hurtling together. The sun went down and still they fought, the moon rose in her fulness, and still they fought. No quarter was given, and therefore no life was spared. Above 19,000 Russians were mowed down like autumn corn, and 11,000 Prussians.

Scarcely was this bloody battle fought and won, at such terrible cost, than the indefatigable Frederick marched into Saxony to the relief of his brother, who was hard pressed by marshal Daun, the Austrian leader. Daun retreated as the king came up, and Frederick followed him.

Strange to say, on October 14th, the king encamped on an open plain near Hochkirchen. How he could commit such a blunder is past understanding, but Daun was not slow in taking advantage of it. At five o'clock in the morning, while it was still dark, noiselessly and stealthily he crept towards the foe. The Prussians were roused from sleep by the roar of artillery. The advanced post was attacked, and their battery, being seized, was made to play upon the camp. Crash went volley after volley, belching out flame and smoke. Whish! whir! crash! boom! without intermission. Nothing could be seen, but the rattle was sharp and crisp. Up start officers and men in every style of undress, some with their nightcaps on. The horses, mad with terror, scamper in all directions, adding to the confusion; and the riders are at their wits' end. All is at sixes and sevens. It is impossible to move. No word of command can be obeyed. The men are shot down at a venture, before they can lay hands upon their muskets. The sun rose—rose in thick clouds, a dingy red, like a candle in a horn lantern. The fog thickens; so thick was it one could not see his hand; and well it was so. Bugles sounded the retreat, the Prussians decamped, but all their baggage was lost and many of their guns; while several of the best officers, and 3,000 rank-and-file strewed that fatal field like broken glass.

Though in retreat and checked, the undaunted king was "cast

down but not destroyed; perplexed but not in despair." He l his army at once into Silesia, and met there with such succes that the end of the year saw him still master of that covet province. He had won in this campaign the great battle Zorndorf, and suffered a check at Hochkirchen, but the balan of advantage was still with him, and he wintered in Bohemia.

Fourth Campaign (1759).—The fourth year of the war was the Prussians the most unfortunate of the seven. The state Frederick at the end of the campaign could not be worse, an "things at the worst must cease, or else climb upward." Th kingdom and life of Frederick did not "cease" in this, h "worst" condition, and, therefore, dawn broke through h darkness, or, as Shakespeare has it, his affairs began to "clim upwards."

The year began with a little patch of red, for Ferdinand duk of Brunswick, with his allied British and Hanoverian troop gained a signal victory at *Minden* over the French (Aug. 1); bu this was the only gleam of light in the deep darkness of th terrible year.

August 12th, king Frederick of Prussia, suffered at *Kunersdor* near Berlin, the greatest defeat of all his reign, from the com bined Russian and Austrian armies. He had gone to Brande burg to strengthen the hands of general Wedel, who had bee sent to prevent the Russians from joining the Austrians. He ha won the day, and had even dispatched a letter to Berlin t announce his victory, when Laudon with his Austrians came u and completely changed the whole aspect of affairs. His defea was unmistakeable: 165 cannons were lost, and of all his fin army but 5,000 answered to their names when the roll was calle over. Frederick was broken-hearted, and wrote in pencil to hi chief minister at Berlin: "All is lost. Save the royal family." Three hours later he dispatched another note: "I shall no survive my kingdom. Farewell for ever." Strange to say, the victors did not march to Berlin, but the Russian and Austrian generals fell out, and Prussia was saved.

Misfortunes never come in single file, but in battalions. In November the king suffered another loss: A body of men had been sent to defend Dresden, but before they arrived the city had been delivered up to the Austrians; and not long after this mis- adventure, Fink, another Prussian general, with his whole army, surrendered to marshal Daun. "To lowest pitch of abject fortune fallen," the great Frederick could say with David, "the waters are come in unto my soul. I sink in deep mire, where

here is no standing: I am come into deep waters, where the floods overflow me. . . . . Deliver me out of the mire, let me not sink. Let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me." And he could add with the Psalmist, "Thou hast shown me great troubles, but Thou wilt quicken me again, and bring me up from the depth of the earth. Thou will increase my greatness, and comfort me on every side. I will yet praise thee, and my lips shall rejoice, for they are confounded and brought unto shame that sought my hurt."

Fifth Campaign (1760).—The fifth year of the war found Frederick of Prussia in great straits. His army was much reduced, and was composed chiefly of foreigners and recruits, while the number of his enemies had increased. In August he marched into Silesia, dogged by the Austrians, and halted at *Leignitz.* Three Austrian armies threatened him—one under marshal Daun, another under general Laudon, and the third under Lasci.

Before daybreak on the 15th, general Laudon led his men stealthily round to the opposite heights, intending to fall on the Prussians in the rear, while Daun and Lasci held them in fight, but it so happened that king Frederick, during the night, had changed his encampment, and taken up his position on the very heights which Laudon intended to occupy. It was early morning; the Prussians were asleep; the king himself had lain down to rest, with his martial cloak over him; all was silent, not a sound stirred except the occasional challenge of the sentries, or the hushed whisper of watchers. Between two and three in the morning, while it was still dark, the patrol woke the king with the announcement "the foe is at hand!" In a moment he was on his horse, in a moment later every officer was at his post, the whole camp was astir, every man, from highest to lowest was on the alert. Laudon was thunderstruck: he had fallen into a trap, but retreat was impossible, and he prepared for battle, being fully persuaded that Marshal Daun and general Lasci would hear the guns and bring up their men without delay.

After three hours' fighting (it was then only five in the morning) the struggle was decided. Laudon had lost 4000 men, 6000 more were wounded, eighty-two cannons had fallen into the hands of the Prussians, and Laudon retreated in full flight.

At daybreak, marshal Daun, wholly ignorant of what had taken place, moved his army to give battle; but was driven back with

great loss, and the victory of the Prussians was brilliant and complete. The fortune of the king had turned, for the victory of Leignitz gave Frederick all the north-western portion of Silesia.

The Austrians who escaped from Leignitz, joining the Russian contingent, now marched to Berlin, the capital of Prussia, which soon fell into their hands; but hearing that the king was on his way to the relief of the city, the combined armies retreated into Saxony. Here the king came up to them, and offered battle at *Torgau*. The attack was made in two divisions, that led by the king was repulsed, and Frederick was under the impression that the battle would be renewed next morning. Not so. Marshal Daun decamped secretly during the night. Having been wounded, he retreated to Dresden, and at daybreak the Prussians were amazed to see the camp deserted. The battle of Torgau cannot be called a victory; but it was as good as a victory, for it left the Prussians masters of the field, and the greater part of Saxony fell into their hands. The year had been a brilliant one for the great Frederick, and he took up his quarters for the winter in Leipzig.

The Sixth and Seventh Campaigns (1761–1762).—Nothing of any great moment occurred in the sixth year of the war, but in January, 1762, the czarina died, and in July Katherine II. recalled the Russian army, and entirely withdrew from Germany. Sweden also withdrew, so that only Austria and France remained, and Frederick no longer doubted of a successful issue. Victory followed victory. France, tired of being beaten, withdrew; the minor states of Germany, wholly exhausted, withdrew also; and Maria Theresa, the kaiserin, was compelled to conclude peace. The treaty was signed at Hubertsburg, February 15, 1763, and Frederick the Great of Prussia was the acknowledged Lord of Silesia.

The war began because Prussia refused to resign Silesia, the war ended and Prussia was allowed to retain it. This was a very small matter for a war of seven years' duration, a war in which almost all Europe took part—a war in which a million lives were lost, and many a nation was brought almost to the brink of ruin; but small as this result undoubtedly was, the heroism, the pertinacity, the genius of king Frederick, made him the observed of all observers; and Prussia, which seven years ago was only an insignificant kingdom, became at once one of the Great Powers, and the rival of Austria.

¶ For the next century Germany was two-fold, Austrian and Prussian, and all the minor states grouped themselves around

these two great powers, according to their interests or sympathies. Prussia was the rising sun, Austria the setting. In another century, another wrestle of supremacy occurred. This time the conflict did not last seven years, but seven weeks; for in 1866 Austria yielded the palm to Prussia, and after the Franco-German war (1870–1871) the king of Prussia, not the kaiser of Austria, was the acknowledged "Emperor of Germany." Seven years made Prussia a European power, seven weeks placed it above Austria, and seven months made the king of Prussia "emperor of Germany."

¶ When the Seven Years' War was ended, Maria Theresa employed herself again in promoting the well-being of her subjects, and Austria rapidly increased in wealth, prosperity, and population. She encouraged the arts and sciences; protected trade; established schools; and gave prizes for useful inventions, improvements in manufactures, and superior excellency in cereals, fruits, and flowers. She abolished the game laws, and the right of sanctuary. Hitherto no farmer was allowed to kill game. Wild boars, wolves, foxes, rabbits, or hares were so called, and to hunt or shoot them was the privileged amusement of the upper ten. By the new law, farmers were allowed to destroy any wild animals that injured their crops, and their wealth rapidly increased. By the right of sanctuary, any criminal who could make his escape to a convent or church was under the protection of the priesthood, and could not be punished by the civil authorities; but the right being abolished, every law-breaker was amenable to the law, and might be arrested in a convent or church as well as in a private house or the public streets. Maria Theresa also abolished the search for witches, examination by torture, the Inquisition, and religious persecution; and threw open all civil offices to protestants and catholics alike.

By this wise administration Austria soon became one of the richest and most prosperous countries of the world; poverty was rare, and want absolutely unknown.

The Partitions of Poland.

Maria Theresa, like most other crowned heads,—kings, kaisers, sultans, shahs, and czars,—thought she served the country by pushing back its limits. Russia has always made encroachment her policy, and Prussia has sought scientific boundaries, as well as France and England. Poland was an extensive country, reaching from the Baltic Sea to the Carpathian Mountains, north and south; with Brandenburg and Silesia on the west; and

[illegible]

[illegible] Augustus II [illegible] religious persecution [illegible] alliance with Russia [illegible] Frederick II [illegible] Russia and Austria [illegible] This was done in 1772 [illegible]

[illegible] Russia objected [illegible] made a SECOND PARTITION, by which she [illegible] Prussia 22,000 as a sop [illegible]

[illegible] The Prussians and Russians joined with Austria [illegible] the Polish general, of course was overthrown. [illegible], the capital, was taken; and what was left of Poland was [illegible] between the spoilers. In this THIRD PARTITION, which took place in 1795, Russia took 43,000 square miles (making altogether 181,000 square miles), Prussia took 21,000 square miles (making altogether 56,000 square miles), and Austria 18,000 square miles (making altogether 45,000 square miles). It would be absurd to attempt any justification of this plunder

but it will not do to scan the honesty of nations too minutely, for the very best of them cannot show a "a maiden and an innocent hand," be it Jew or Gentile, protestant or catholic, republic or monarchy; the lust of dominion is a masterless passion, which always sways "to what it likes or loathes."

Death of Maria Theresa and Frederick the Great.

Maria Theresa died in 1780, ten years before the second partition and fifteen before the third partition of Poland. Frederick the Great died in 1786, and had no share in the second and third partitions of the peeled nation. Maria Theresa was succeeded in Austria by her son Joseph II., and Frederick in Prussia by his nephew Frederick William II.

JOSEPH II. died in 1790. He wished to reign well, but was too violent in his reforms. Frederick William II., who died in 1797, was weak and worthless.

Joseph II. was succeeded by his brother LEOPOLD II., who died in 1792, a little after the outbreak of the French Revolution. Like his brother, he meant well, and was more prudent; but both these kaisers reigned in an interval between the bursting of a great storm, and are wholly dwarfed by the magnitude of the events which followed their almost eventless lives.

LITERATURE OF THE SEVENTEENTH CENTURY.

The seventeenth century may be looked on as the dark period of German literature. The Thirty Years' War crushed out the spirit of men and paralysed both science and art. Yet even in these calamitous times there was a silver thread of genius. This time of rapine and roguery, of wild disorder and instability, gave birth to a class of literature called *picaresco romance* or romance of knavery, like *The Adventures of Gil Blas*. Of these tales that called *Simplicius Simplicissimus* is the best.* Simplicissimus relates his own adventures, and Fortune casts him into various grades of society to "blow on whom he pleased." The adventurer is the son of a peasant, but in consequence of the wars is sent for security to be educated and brought up by a hermit. In time he enters the service of a government officer, where he plays all sorts of pranks, and his master resolves to make him a licensed fool. As this does not suit the views of Simplicissimus he runs away, and after many strange adventures, enlists as a soldier, distinguishes himself, and is made a baron. So much for his rise, now for his fall. He marries, loses all his money, becomes fearfully disfigured by small-pox, and is taken prisoner. Here more adventures follow, till at last weary of life, worn out with fatigue, broken in spirit, and disappointed in all his hopes, he retires from the world and turns hermit. This popular tale gives us a graphic picture of society in the Thirty Years' War.

The Robinson Crusoe period followed the *picaresco*. Of this class of romance, *Octavia*, by Anton Ulrich of Brunswick, is well known. It is a capital tale, full of anecdotes, episodes, incidents, and historical traditions.

* By Christopher von Grimmelshausen (* -1676).

The Marvellous and Veracious Visions of Philander of Sittewald (1650), is a romance of different character to either of the foregoing. It is a prose satire on the vices and follies of the day, and contains many important details of the Thirty Years' War. The vices of the age are castigated in dreams or visions: Thus, one vision, called "the army of the dead" lashes the lawyers, and ridicules their chicanery and jargon. Another gibbets the folly of astrology. Another the bastard German language, distorted into Brummagem Italian, French, and Latin; as Johnson and Addison a little later tortured the English language. In another vision the author directs his shaft against the *picaresco* school of novels, their immoral tendency, their coarseness, and their bad influence. One chapter "On Military Life" is especially excellent, and is often referred to in proof of the savage brutality of the period.

THE SILESIAN POETS.

War is not the time for poetry, but during this stormy period flourished the Silesian poets Martin Opitz, Paul Fleming, Andrew Gryph, and Gaspar Lohenstein. Contemporary with Fleming was Paul Gerhard of Saxony, and a little before him was Waldis the fabulist.

MARTIN OPITZ of Silesia (1597-1639), the "father of modern German poetry," was a protestant, but was much pampered by catholic princes. Ferdinand II. ennobled him, and few poets have ever been so petted—none have exercised a greater influence. His poetry is not fervid and glowing; it has no deep passion or brilliant fancy, but the language is chaste and the metre smooth, descriptive or didactic, full of reflections, and in long Alexandrine verse. He wrote an opera called *Judith*; translated into German the *Antigone* of Sophoclês and the *Psalms* of David; and wrote a descriptive poem on the *Campaigns of Ladislaus IV. against Russia*. Some call his *Ladislaus* an epic, but it has about as much claim to such a distinction as Voltaire's *Henriade*. His best production is a didactic poem called *Consolation in the troubles of war*. Opitz, absurdly called the "Dryden of Germany," bears no more resemblance to the "immortal John" than Klopstock does to Milton. He was at best a mere imitator of the Italian poets, and had no originality, no vigour, no imagination. In fact, his ideal of good poetry was elegant diction, and he might with far more justice be termed the Mad. Tussaud of poetry. Fancy comparing a finical courtier who bowed himself into "society," a Beau Brummel of language, to the duke of Buckingham's poet Squab! Opitz was the founder of a school, but none of his followers need even be mentioned.

PAUL FLEMING of Silesia (1609-1640), the "German Herrick,"* stands at the head of all the lyric poets of the seventeenth century. He is a better poet than Opitz, with far more fire, vigour, and passion. His *Sacred and Secular Poems* contain some exquisite love-songs worthy Anacreon,† and for a century or more were looked on as models of elegance and finish. His sonnet *On Myself*, and his *epitaph* written only four days before he died, are gems of "heaven-bred poetry."

ANDREW GRYPH of Silesia (1616-1664) was the prince of Silesian poets, and the "father of the modern drama" in Germany. Our Shakespeare died the very year that Gryph was born. Like Shakespeare the Silesian dramatist wrote

* Robert Herrick an English poet of the time of Cromwell and Charles II. He wrote sacred and erotic poetry, showing a luxuriant fancy and elegant quaintness.

† Anacreon, a Greek, wrote erotic or bacchanalian poetry of the highest order. His poems have been translated into English by T. Moore.

both comedies and tragedies, but he was no child of nature like our bard of Avon. Gryph took Seneca for his model, and is consequently pompous, declamatory, and overstrained; but his plots are good, his observations just, and his characters strongly drawn; two of them have become household words in Germany, *Peter Squenz* and *Horribili-scribritax*. The former an author, the latter a soldier of the Bobadil type, "a coward but a bragger."* He also wrote odes, elegies, and hymns.

GASPAR LOHENSTEIN of Silesia (1635-1683) was a writer of tragedies of the same school but not equal to Gryph. He was altogether a blood and thunder poet, delighting in horrors, and selecting his plots from the bloodiest pages of Roman and Turkish story. "Titus Andron'icus," one of the doubtful dramas of Shakespeare, might have been written by him, for it is most revolting from beginning to end. His best tragedies are *Sophonisba*, *Agrippina*, and *Cleopatra*, but even in these he is turgid, pedantic, and strained.

The golden age of German poetry had not dawned even in the seventeenth century.

No subject has been so often the subject of tragedy as Sophonisba. In *Italian*, we have the plays of Trissino (1514) and Alfieri (1783), in *English*, those of Marston (1605) and Thomson (1729); in French, those of Mairet (1630), Corneille, Lagrange-Chancel, and Voltaire; and in *German*, that of Gaspar Lohenstein.

Sophonisba was the daughter of Asdrubal, the Carthaginian, and like Hannibal, was reared to detest Rome. She was affianced to Masinissa, king of Numidia; but was given by her father in marriage to Syphax, who then became the ally and friend of Carthage. After the defeat of Syphax by Masinissa, Sophonisba fell into the hands of the conqueror, who married her. Scipio, the Roman, fearing the influence of the beautiful captive, insisted on her being given into his hands; and Masinissa, to save her from captivity, sent her a bowl of poison which she readily drank, and thus put an end to her life.

There are many points of resemblance between Sophonisba and Cleopatra (another popular subject of dramatists). Both were young and fascinating—both were married—both were doomed to hold in bonds of love their conqueror,—both were saved from being made Roman captives by suicide.

PAUL GERHARD of Saxony (1606-1676) was a religious poet of the highest order. Deeply pious and full of religious fervour, a spirit of adoration breathes in every line. His hymns are still popular, and are justly reckoned master-pieces of sacred poetry.

BURKHARD WALDIS of Altdorf (sixteenth century) is the best fabulist of Germany, and was the first to translate Æsop's fables into German. He published 139 original fables, tales, and short allegories. His style is graceful, arch, and humorous.

AUTHORS OF THE SEVENTEENTH CENTURY NOT POETS OR ROMANCERS.

The seventeenth century produced no poets of great merit, but three names stand out in strong relief: Leibnitz, Spinoza, and Stahl; and two others are worthy most honourable mention, Michaelis and Heineccius [*Hi-nex'-i-us*].

WILLIAM LEIBNITZ (1646-1716) linguist and historian, philosopher and mathematician, was a man to be proud of. His scholarship probably was never equalled, certainly never surpassed. His writings are "legion," but all either in French or Latin. German was still despised by courtiers and scholars, and indeed was, at the time, a sad harlequin unfit for solid literature. Leibnitz contributed

* Bobadil, a vaunting coward in Ben Jonson's comedy of *Every Man in his Humour* (1596).

to almost every journal of the day. His *History of the House of Brunswi* in Latin, so is his great work *The Diplomatic Codex*, a collection of treatis manifestoes, and other public documents; but his *Annals of Germany* to 10 and his *Theodocea*, which contains his metaphysical and theological ideas, in French.

This magnate of German literature was a man of middle size; spa but of vigorous frame. His countenance was pleasant, his eyes keen, stooped in his walk, and his hair was prematurely grey. He ate sparingly, slept little. He was a member of the Royal Society of England, and it w through his influence that the king of Prussia founded the University of Berli

Leibnitz is chiefly known for his speculative philosophy, and the two m original of his speculations are his *Theory of Monads*, and what he calls *Pr established Harmony*. He maintained that there are two kinds of monads, protoplasms, one spiritual and the other material. The former make mind and the latter body. Spirit monads, he said, possess innate consciousness, are the protoplasms of soul; material monads possess innate sensibility, a are the protoplasms of the animal body. "Pre-established harmony" is th cause of the perfect sympathy and joint action of these two protoplasms. He compared the machines made of spirit and body monads in one individual t two clocks having simultaneous but independent action. The mind machi or thinking clock determines the operation (as the hour, minute, and time striking), but the body clock shows outwardly what the hour or minute is, a strikes audibly the hour required. The one is the machine of volition, th other of action. He opposed Locke, the English philosopher, on the subje of "innate ideas." Locke maintained that the mind at birth is as bare a sheet of white paper, but Leibnitz insisted that the seeds of ideas are in th infant mind, as the seeds of plants in the embryo shoots. The influence Leibnitz on all Europe was immense, and can hardly be overstated; but h day has gone by, and no one now believes in dual monads and their p established harmony,

SPINOZA (1632-1677), the deepest thinker and most logical reasoner th world has ever seen. His great work, written in Latin, and called *Ethica*, is exposition of "pantheism," that is, the identity of God and the Univers According to this philosopher the universe was not *created* by God, but identical with God. God is everything and everything is God. Th hypothesis was not a new one: it was suggested by the Greek philosophers years before the christian era, and even they were by no means the first to tertain it. Spinoza was no atheist—the furthest from it possible: he believed an omnipresent deity in its widest extent. Everything with him was the prese deity; but he did not believe that deity and the universe are separate separable. He was wonderfully modest, devout, and honest, and his *Ethi* in five parts, is the most stupendous piece of logical reasoning that ever iss from the human brain. The Bible says "Canst thou by searching find God?" No, for "the world by wisdom [knows] not God," but only by re lation. Why is this? "That no flesh should glory in his presence." If th devout spirit, and logical reasoning of Spinoza did not succeed in leading h to the truth as revealed in the Bible, no inferior mind can hope by philoso to succeed. These things, revealed to babes, are often hidden to the wi Unlike to ordinary science, the foolish may be the wisest, and the w foolish in that knowledge which is not given to man's understanding to fi out.*

* Spinoza was a Dutchman, born of Jewish parents, but belonged to the "German School," and is such a connecting link in the speculative philosophy of the century that he could not be passed by.

¶ GEORGE ERNEST STAHL of Anspach (1660-1734), was a chemist, once of universal repute, but his systems of Animism and Phlogiston, like those of Leibnitz, have been superseded. Stahl taught that there was in the world a force called *anĭma*, a vital principle independent of matter and superior to it. Pope, who lived at the same time as Stahl, alludes to this principle in his *Essay on Man*, in which he compares creation to a body, and calls *anĭma* "God." This *anĭma*, he says, is—

> "Great in the earth, as in the ethereal frame;
> Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees,
> Lives thro' all life, extends thro' all extent,
> Spreads undivided, operates unspent;
> Breathes in our soul, informs our mortal part,
> As full, as perfect, in a hair as heart;
> As full, as perfect, in vile man that mourns,
> As the rapt seraph that adores and burns."

This is what Stahl calls the *anĭma mundi*, the force which energises, vitalises, and directs every force in nature. This is no place to discuss whether it is God in the tree which makes it grow and bloom; whether it is God in the sun which makes it give forth light and heat; whether it is God in the air which stirs it to a breeze or gale; or whether these effects are produced by natural causes. The difference of these two ideas may be shown by a simple illustration. Take a watch. Is it the watchmaker in the watch which makes it go; or is it that the watch once made goes of itself?

In regard to "phlogiston," Stahl's other theory, he taught that there is a principle of heat in inflammable bodies which causes them to burn, and this principle he called phlogiston. Thus, if asked why fire burns? he would answer because fuel contains phlogiston. If asked why candles and lamps give light? he would reply because they contain phlogiston. Phlogiston was with Stahl a sort of electricity resident in combustible bodies.* This system was universally accepted for about a century, when Lavoisier showed that the phenomenon is due not to phlogiston, but to the breaking up of the elements of the air and fuel, and their recombination with oxygen gas† (1775).

J. THEOPHILUS HEINECCIUS [*Hi-nex'-ĭ-us*] of Altenburg (1681-1741), was not a magnate like Leibnitz and Stahl, but his work is more enduring. Leibnitz and Stahl blazed like comets, and almost set the world on fire; but Heineccius studied law, and wrote several books which are still consulted as authority. His *Elements of Civil Law* is one of the books used in the law schools of our universities.

JOHN HENRY MICHAELIS, count of Hohenstein (1668-1738), professor of Hebrew at Leipzig, was a most learned oriental scholar, who knew Hebrew, Chaldee, Syriac, Samaritan, and Arabic, besides Greek and Latin. His chief work is a *Hebrew Bible* in folio, with notes.

DAVID MICHAELIS, his great nephew (1717-1791), is also well known as the author of *Commentaries on the Law of Moses*, and an *Introduction to the New Testament*, translated into English by bishop Marsh. Both these are valuable works.

* Phlogiston, according to Stahl, was not only the principle of combustion, it was also the principle of *levity*; its presence "levated" objects, or made them lighter; and bodies deprived of it were the heavier, as metal (say lead) which is a compound of the calx of lead and phlogiston, is lighter than the calx itself. It was Lavoisier who annihilated this system, showing that the increase of weight is not due to the expulsion of "levity," but to the fixation of oxygen.

† This oxygen gas is the chief element of air. Fuel contains hydrogen and carbon. These elements being set free by heat combine with the oxygen of the air. Hydrogen combined with oxygen in certain proportions becomes water; and carbon combined with oxygen becomes carbonic acid gas.

GERMAN LITERATURE IN THE GERMAN LANGUAGE.

(THE EIGHTEENTH CENTURY).

Prior to the eighteenth century the German language was looked on by scholars and polite society as a jargon only fit for hinds. All respectable persons spoke French, and all scholars wrote their books in French or Latin.

The German of the previous century was certainly a miserable jumble of Latinised words and French phrases, nor was Menzel far wrong when he said of the poets "their Apollo sits on the German Parnassus in full-bottomed wig, leading with a French fiddle the concert and dance of his well-powdered Muses."

In the first half of the eighteenth century some men of genius dared to employ their native language in science, philosophy, and general literature. It gradually threw off its tawdry patches of French and Latin, and in the second half of the century was wholly regenerated, became fashionable, and assumed a distinctive character.

The pioneers, all honour to their names, were Wolf in science and moral philosophy; Thomasius in general literature; Spener in theology; and Gellert in poetry. These bold spirits dared to address the million in their mother tongue, purged of that perilous stuff which the German courts affected and admired.

The perfecters of the language were Klopstock, Lessing, Herder, Wieland, Goethê, and Schiller. Klopstock showed it to be susceptible of dignity and elegance; Lessing of perspicacity and strength; Herder of suppleness and richness; Wieland of grace and airiness; and under Goethê and Schiller it rose to the fulness of its stature, strength, and beauty.

First half of the Eighteenth Century.

WOLF (1679-1754), a disciple of Leibnitz, was a philosopher and a scholar. Leibnitz wrote only in French or Latin, but Wolf had the courage to employ his native German at least in his elementary works, and as these books were used in schools, where Latin only had been hitherto employed, they introduced the wedge which was about to split up the absurd old system. The theories of Leibnitz and Wolf are now quite out of date, but in the first half of the eighteenth century they were immensely popular, and laid the foundation of that taste for speculative philosophy for which the nation is still noted. (*See Leibnitz*, p. 243).

Leibnitz affirmed, in contradiction to Bayle the French philosopher, that the world we live in is the best possible that man could enjoy, and if evils exist they are the inseparable accidents of all finite things.

THOMASIUS (1658-1728), was still more zealous than Wolf for the general use of his mother tongue. He did all he could to induce his countrymen to abandon French and Latin; to expunge from their own language all Latin terminologies and French phrases, and to use every effort to make German a medium of thought and speech, full, graceful, and characteristic. He was the first to deliver lectures in the language, and in this he greatly offended the ecclesiastics, who seemed to think that orthodoxy was somehow bound up with Latin, and that heresy of faith would indubitably follow heresy of speech. Thomasius also founded a critical and general periodical which appeared monthly. It was the first German serial, and did much to popularise the language. Besides these literary merits, Thomasius deserves great honour for the outspoken way in which he denounced the hue and cry against witchcraft, and for his manly efforts to abolish torture.

SPENER (1635-1705) was rather before Wolf and Thomasius, but of the same

school. He always employed his mother tongue both in his spoken sermons and in his theological writings. He founded "the Pietists," took great interest in children, established home meetings, was a fervent and popular preacher, and laboured hard to wean the mind from speculative religion to active piety, humility, and works of christian charity.

GELLERT (1715-1769) was a poet and moralist. His lectures on poetry, rhetoric, and medicine, were numerously attended and greatly admired. Like Thomasius he lectured in German, and not in French or Latin. He wrote fables and stories in verse, didactic poems, songs, and odes. His style is easy and natural, more after the French than the Latin model. Gellert assisted Wolf, Thomasius, and Spener in lifting the literature of his country from the pedantry and dullness of the preceding period.

GOTTSCHED (1700-1766) cannot be omitted, because for the first half of the eighteenth century he was the literary dictator of Germany, and the arbiter of taste. His influence in Prussia was unbounded, but instead of advancing the German literature and language he turned the tide back to the pedantry and millinery of Opitz. Opitz advocated imitation of the Italian style, Gottsched of the French; both thought that fine feathers make fine birds in poetry, and their productions were not living breathing thoughts, but wax dolls dressed in the last new fashions. The poetry of Gottsched is about equal to the odes of our poets laureate Eusden, Cibber, Whitehead, and Pye.

Second half of the Eighteenth Century.

KLOPSTOCK (1708-1803) was the author of an epic poem in the German language, called *The Messiah*, in fifteen books. As an epic it is doubtless very defective, but its language is elegant and thoroughly German. It was received with unbounded honour, and did the language incalculable service. As Chaucer was called "the well of English undefiled," so Klopstock may be called "the well of modern German undefiled." His *Messiah* was the foundation of a new epoch in German literature.

The general scheme of Klopstock's *Messiah*, written in German hexameters, is as follows:—

Jesus spends the night in the Mount of Olives with his desciples in prayer, and in the interim Satan sends a dream to Judas, and enters the heart of Caiaphas. Caiaphas now calls together the Jewish council in his own palace, and the council determine that Jesus must be put to death. While the council is in the palace Jesus sends Peter and John to prepare the passover supper, which he eats with his apostles, and afterwards retires to the garden. Here he passes the time in an agony of sorrow, and being seized by a band of soldiers sent by the high priest, is taken before Annas first, then before Caiaphas, then before Pilate. Pilate sends him to Herod, and Herod sends him back to the Roman governor, who delivers him to the Jews. Then follow the crucifixion, the death, the burial, and the resurrection.

It will be seen at once that Klopstock has chosen for his subject the *closing* days of the Messiah—his betrayal, trial, crucifixion, and resurrection. Milton, in his *Paradise Regained*, selected the *beginning* of Christ's ministry—the temptation in the wilderness. There is a singular propriety in Milton's choice, as a supplement to his great poem. In *Paradise Lost* the poet shows that Adam (our federal head) lost paradise, because when he was tempted by Satan he *yielded* to the temptation. In *Paradise Regained* he shows that Jesus (our new federal head) regained paradise for man, because when tempted by Satan he *resisted* the temptation. Klopstock has chosen, no doubt, a most tragic story, but his poem is no more an epic poem than if he had described the murder of Julius Cæsar, or the death of Richard III. on Bosworth field. It is a series of connected lays or religious idylls, but no epic. It is descriptive and not realistic. We are told that the characters introduced wept, loved,

moved, and talked, but they want reality; they are picture men, women, and angels—actors and actresses dressed up. There is no living movement, no masterless passion swaying them to what it likes and loathes. It is a mere panorama and not a living world. His language is excellent German, and his story is interesting, but the *Messiah* of Klopstock is no more to be compared with the *Paradise Lost* of Milton, than the pictures of David * with those of Michael Angelo.

LESSING (1721-1781) followed in the footsteps of Klopstock, and chose his native language for his medium. He was a poet, but by far the larger part of his productions are in prose. Most of his dramas are in prose, all his fables and his *Laocoön* (a treatise on painting and poetry); but his prose is admirable, and may be called the corner-stone of modern German. Lessing was for many years a leader of thought, and a leader of literary taste. His style is singularly lucid and vigorous, and always charming. His chief poetical work is the drama of *Nathan the Wise*, his friend Moses Mendelssohn being the academy figure of the wise Jew. The story of the play is as follows:—

Nathan, a rich Jew merchant of Jerusalem, adopts Recha, a christian child, and brings her up as his own daughter. Her mother died in childbirth, and her father starting for Askalon, where he was slain, sent the infant child to Nathan, who accepted the charge, although his wife and his seven sons had all been burnt alive at Gath by the christian invaders.

When Recha was eighteen years old, during the absence of the merchant, his house caught fire, and Recha would have perished in the flames, if she had not been rescued by Conrade, a captive Templar recently liberated by the sultan Saladin.

Conrade falls in love with Recha, but being vowed to celibacy could not marry, and it turns out that he and Recha are brother and sister, the children of Assad, the Sultan's brother.

The characters of Nathan and Recha are well drawn, and parts of the play are undoubtedly excellent, but its construction is most defective. A large part is occupied with the "crime" of Nathan, a Jew, in adopting and bringing up a christian child. The patriarch of Jerusalem declares it to be "the unpardonable sin" and tells us he shall go straightway to the sultan and insist that Nathan be burnt to death; but all this crackling ends in smoke, and if it were left out, the plot of the play would not be affected in the least. Of course the *dénouement* falls flat, and several of the *dramatis personæ* are mere academy figures.

"Minna of Barnhelm" and "Emilia Galloti" are Lessing's best dramas, and are infinitely superior to any previously produced in Germany. The style of composition is clear, precise, compact, and active. He keeps the reader or spectator awake by vivid images, wit, and unexpected turns of thought.

His notions of poetry and art were wholly ideal. Hence he condemned descriptive poetry and painting from nature.

THE GOLDEN AGE OF GERMAN LITERATURE.

1750-1850.

The last half of the eighteenth century, and the first of the nineteenth, may be considered the Golden Age of German literature. The revolution was so complete it has been called the "Storm and Strain"† period, or in more intelligible phrase the "volcanic era," when old things were done away and all things became new. Wolf, Thomasius, and Spener had led the way in prose; Gellert and

* David, a French painter contemporary with Napoleon I. His paintings have no breath of life in them, and however beautiful are at best but painted statues. Michael Angelo an Italian artist (1474-1564), the most sublime of all artists.

† *Sturm und Drang*. As storm and violence topples down "houses built upon sands," so these reformers uprooted everything un-German from the language and literature of Germany.

Klopstock, in poetry; Lessing, in general literature; then followed Herder, Wieland, Goethe, and Schiller, with about forty others of inferior note, and the German language became the language of the nation, in courts and schools, for poetry and prose, even for philosophy, science, and exegesis. It was no longer relegated to hinds and peasants, but was used in polite society. It was no longer confined to popular literature, but was employed by scholars. And as language acts upon thought, as soon as Italian and French, Latin and Greek, were swept out of it, originality of thought set in, and German literature became essentially German.

HERDER (1744-1813) follows Klopstock and Lessing as one of the regenerators of the German language. His *Fragments on recent German Literature* had a magical influence on the literary taste of his countrymen. As Cervantês by his *Don Quixote* gave the death blow to chivalric romance, so Herder weaned his countrymen from bald and lifeless imitations of Italian, French, and English authors, to a healthy national poetry, national in spirit as well as in language. He wrote a book on the *Spirit of Hebrew poetry*, which produced a considerable sensation; was a voluminous writer on philosophy and history; published some theological works of Socinian tendency, and tried his hand on poetry, but was no poet. His master work was his *Outlines of the philosophy of the History of Man*, in which he sets himself to prove that history is not a mere series of isolated nationalities, but a grand drama of the race of man. Different scenes may be laid in different places, at different times, and be awarded to different actors, but all tend to the ultimate issue. Herder was contemporary with Kant, whose philosophy he entirely opposed.

WIELAND (1733-1813) is undoubtedly one of the greatest of German poets. Klopstock's poetry had a great influence over him. His philosophical prose romance of *Agathon* was well received, but his fame rests on his *Oberon*, an heroic poem suggested by Shakespeare's *Midsummer Night's Dream*. The language of this charming poem is graceful, its versification airy, and its fancy "spirituel."

Wieland was not a reformer, like Klopstock and Lessing, but he did good service to German literature, and helped to give the language grace and harmony. He was surnamed the "Voltaire of Germany."

Agathon is a romance of Greek life. The hero is an Epicurean in sentiment, exalting the claims of the senses, and placing supreme happiness in kindliness of heart and good temper.

GOETHE * (1749-1832), called by his countrymen the "prince of German poets," had an influence on their literature wholly unexampled. He holds in Germany the peerless place which Homer holds in Greece, Dante in Italy, and Shakespeare in England, but out of Germany this judgment is by no means confirmed. All allow him to have been a man of extraordinary talent, but his lyric poetry has been greatly surpassed, his dramas are defective in dramatic art, and his prose novels are seldom read in the present day. Homer, Dante, and Shakespeare are as fresh now as ever, are read with the same pleasure, and rather increase in fame than decrease, but Goethe is waning fast. He is scarcely read out of his own country, and even there his reputation is not equal to what it was.

His four chief works are *The Sorrows of Werther*, a sentimental romance; *Wilhelm Meister*, a philosophical novel (both in prose); *Iphigenīa in Tauris*, a classical play; and *Faust*, a dramatic poem in two parts. Next to these come *Hermann and Dorothea*, a poem in hexameter verse; and *Torquato Tasso*. Of these *Faust* alone seems to maintain its ground, and that only in parts.

* It is difficult to indicate in English letters the pronunciation of this name: *Geut-eh*, perhaps, is as near as we can get, but the *eu* is like the French *feu*, *peu*, &c.

[illegible] . The young man [illegible] and [illegible] for some time after forbidden [illegible]
[illegible] his life and the [illegible] at the same time

The redeeming points of this novel are its warm love of natu
picturesqueness, its vigour and sweetness, pathos and strong feel
with all its faults it still captivates the reader.

(2) *Iphigenia in Tauris* is the old classic tale modernised. T
that: Iphigenia, the daughter of Agamemnon, was about to be s
Diana in order to propitiate that goddess; and thus secure favo
for the sail of the Grecian fleet to Troy. Just as the priest was a
his victim, Diana carried her off to Tauris (*i.e.*, the Criměa), a
charge of the temple there. Part of her duty was to offer up in
strangers who set foot in the peninsula. Now, one day her brot
landed in Tauris with his friend Pylădēs; but Iphigenia, instead of
them, fled with them, carrying off the image of the goddess. I
time, Electra being told that Orestēs was murdered by the prieste
resolved to avenge the crime; and meeting Iphigenia at Delphi w
put out her eyes, when Orestēs appeared and explained the whole

(3) *Faust*, a debauchee no longer young, learned in all the lea
times, finds it only vanity and vexation of spirit. By the means
summons a spirit into his presence, and the spirit chides him a
unworthy of a high destiny. Faust then resolves to take poison and
to his life, but hears the clock strike, and forthwith the choir in the
ing church begin chanting the Easter hymn. Old memories of chi
across his brain, and he feels there is a beauty in holiness an
devoutly to be desired. While he thus muses, Satan, under the
travelling scholar, named Mephistophělês, appears and makes a c
him. The terms agreed on are that Faust should have all his wis
for a time, and should then consign both body and soul to Satan.
becomes a libertine—not a coarse, vulgar sensualist like Don Ju
intelligence imbruted "by lewd and lavish acts of sin." M
Margaret on her return from church, he woos and wins her. T
innocent girl, who knew no sin, and feared no evil, loves the encha

s captivating to think of Margaret as a soiled dove, so loving, so gentle, so innocently guilty, so wronged against, so suffering, that we lose sight of her wrong-doings in pity for her fall.

SCHILLER (1759-1805), the greatest poetical genius of modern times, was a native of Würtemberg. The Germans place him in the second range of their poets, but foreigners place him highest of all; certainly in England no German poet is so well known, and so much liked. Before he was 20 years old he brought out his play called *The Robbers* which excited among the young men of Germany an enthusiasm wholly unparalleled, and gave birth to a series of dramas and romances about brigands. It is a "thunder and lightning" drama, of the most violent kind, glowing with passion, and full of fancy; but the duke of Würtemberg, his patron and superior officer, a fossilized German "Serene Highness," forbade him to write any more plays without submitting them to his inspection. About 18 months afterwards the play was brought out at Mannheim; the poet, who was in the army, was clandestinely present, and was put under arrest for being "absent without leave." Impatient of this tyranny, he deserted, and lived in Mannheim under a false name. Here he became acquainted with the director and manager of the theatre, and entered upon his literary career. His masterpieces are *Wallenstein* and *William Tell* (dramas), and *The Song of the Bell* (an allegorical ode). As a dramatist Schiller has no equal in Germany; as a lyrist he is certainly equal if not superior to Goethe; and his prose writings are models of elegance and profound thought.

"Wallenstein" is a trilogy or triple drama, like Shakespeare's "Henry VI.," in three parts.

Don Carlos, *Mary Stuart*, *Joan of Arc*, and the *Bride of Messina*, are other dramas of the same poet of surpassing merit.

His *Song of the Bell* is an allegory of human life, each phase being varied by corresponding melody and metre. Both lord Lytton and Browning have translated the lyrics of Schiller into English.

Next, but a long way inferior to Goethe and Schiller, come Burger, Voss, Kotzebue, and Schlegel (poets). Lower still, Gesner, Zimmermann, and Sturm (prose-poets); and second to none, John Paul Richter, the humourist, one of the most original geniuses of the age.

GOTTFRIED BURGER (1748-1794) writer of ballads and lyric poet. His ballad of *Leonora* first brought him into notice. His poem called *Chastity* is in all collections of hymns and sacred poetry. The style of Burger is clear, forcible, and elegant, but he was not a power in German literature.

JOHN HENRY VOSS (1751-1826), one of the ripest scholars of Germany, translated into German hexameters the *Odyssey* and *Iliad* of Homer, *Virgil*, *Hesiod*, and other Greek and Roman authors. His *Homer* takes the same rank in Germany as Pope's *Homer* does with us, and is a far better translation. He attempted *Horace*, but failed. His metrical idyll called *Luise* was an original work, and created a new class of poetry, imitated by Goethe in his *Hermann and Dorothea*. What are especially admired in Voss's idyll are the portraitures, so simple and true to life, that they remind one of Goldsmith's *Vicar of Wakefield*, and a higher compliment cannot be paid them.

KOTZEBUE (1761-1819), a very prolific dramatic author of Germany, whose plays were at one time well-known by translations and adaptations on the English stage, especially *Pizarro*, Sheridan's adaptation of the *Spaniard in*

Peru; The Stranger, Benjamin Thompson's adaptation of *Misanthropy and Repentance*, touched up by Sheridan; *Lover's Vows*, by Mrs. Inchbald, was borrowed from Kotzebue, so was the *Virgin of the Sun*, and the *Indian in England*.

The *forte* of Kotzebue was clap-trap. He loved to startle his audience; to tear a passion to tatters, to very rags; to pile up agony; and melt down pathos to maudlin sentimentality. Strange that his best play the *Two Klingsbergs* has not been produced on the London stage. Kotzebue was a very prolific playwright, who flashed like a rocket for a time and delighted play-goers, but his day is gone, and little but his name will outlive the century.

AUGUSTUS SCHLEGEL of Hanover (1767-1845), the translator of Shakespeare into German, was one of the founders of the *Athenæum*, a literary journal in great vogue, which placed the name of Schlegel first in the list of critics. He had also the merit of exhuming the *Nibelungen-lied*, called the "German Iliad." Schlegel was the friend of Goethe and Schiller.

Voss also translated Shakespeare, but his version is not equal to Schlegel's.

GESNER, ZIMMERMAN, AND STURM.

The names of Gesner, Zimmermann, and Sturm, are too well known in England to be omitted, although they can none of them be ranked among the great authors of Germany.

GESNER (1730-1788), a pretty idyllic poet, was at one time well-known in England by his *First Navigator*, and still better by his *Death of Abel*, English translations of which were staple books in the "British Classics" published in the first half of the nineteenth century. Few books were more popular with the general public, especially with such as loved *Elizabeth the Exile of Siberia, Paul and Virginia, Hervey's Meditations among the Tombs*, and *Sturm's Reflections*.

ZIMMERMANN (1728-1792), was an eminent physician whose medical work on *Irritability* is still held in esteem. He wrote a poem on *The Earthquake of Lisbon*, and an essay on *National Pride* which was translated into almost every European language; but his name is chiefly associated with his essay *On Solitude*, a translation of which, like Gesner's *First Navigator*, and *Death of Abel*, formed part of the "British Classic" series. Every one still knows it by name, but few read it now. It was written in the lucid interval between two deplorable attacks of constitutional melancholy.

STURM (1740-1786), a German clergyman, is also known by name in almost every country of Europe, by his book called *Reflections*, religious observations and meditations on the works of God, arranged in an "annuary," that is, one for every day in the year. This book also formed one of the "British Classics," and in the reign of George III. few gentlemen's houses would be without it. The section for a day was very short, and the *Reflection* was sufficiently suggestive to call up pious thoughts on the goodness, providence, and wisdom of God.

These three authors just suited the half literary taste, and pious sentimentality of the Georgian era. Sterne's *Sentimental Journey* (1768), and Mackenzie's *Man of Feeling* (1771), were household books in the same period.

¶ RICHTER, generally known as John Paul (1763-1825), was a German humourist, born in Bavaria. He was so original that it was some time before his countrymen caught his spirit, but when it flashed upon them he was instantly raised from abject poverty to easy circumstances and unbounded

popularity. His *Wild Oats* is a charming prose idyll, but *Titan or the Age of Follies*,* is his great romance, in which we are introduced to the two extremes of perfection and corruption.

John Paul was as simple-minded and unsophisticated as Goldsmith, as great an observer, and as full of humour. He lived in a world of his own. His lovers are pure of heart like himself, and his heroes wholly imaginary. His descriptions are rural sketches of village ways and village *fêtes*, of hills and valleys, of the rising and setting sun. In *Titan* we have two brothers, one a model of enthusiastic youth, and the other a humourist who knows the world. In *Flowers, Fruits, and Thorns*, we have the magnificent *Dream of the dead Christ*, which has been translated into English by Carlyle.

The Philosophers (1750–1850).

The second half of the eighteenth century and the first of the nineteenth, produced in Germany such a number of deep thinkers, that no period of history has equalled it, since the era of the seven sages of old Greece; but it is a matter of doubt whether this vast array of brain-force has accomplished any adequate result. Is the world wiser for their wisdom? or will their ponderous volumes be placed beside those of the schoolmen whose art was to puzzle rather than expound?

The great German metaphysicians of the latter half of the eighteenth century were Kant and Fichte (2 *syl.*). Those of the first half of the nineteenth century were Schelling and Hegel. They carried on the speculations of Giordano Bruno, from whose birth to Schelling's death is about 300 years.

Bruno (1550–1600), the Italian, maintained that the Creator and creation are as much one as the divine and human nature which make one Christ, or as soul and body which make one man. According to the jargon of the time, God is called the *natura naturans*, the substance and life of everything. Bruno was burnt alive for his theory, but burning Bruno did not put an end to his speculations, for in the very next century (1632–1677) Spinōza taught that nature and God are all one, and that both are eternal (see p. 244).

In the meantime Descartes (*Da-kart*), the French philosopher (1597–1650), attempted to prove the existence of God by his celebrated axiom *cogĭto, ergo sum* (I must exist, because I think). He argued thus: "I think," but thought cannot proceed from nothing; if, therefore, I think, "I" must be something. Again, *ex nihilo nihil fit* (something cannot proceed from nothing); and if thinking man is something, he must proceed from something, and that something is God.

* *Flegeljahre.*

Some fifty years later (1638–1715) Malebranche of Paris took up Descarte's axiom to prove the duality of human nature. Taking the existence of man for granted, he argued thus: Man's body is made of dust, or (according to modern science) of carbon, certain gases, and a few minerals. But carbon, gases, and minerals, cannot think; and as man thinks, this thinking power must be something else than carbon, gas, and minerals. That "something else" is the deity in man, or what is called "soul." Hence there must be a God, and man must consist of body and soul.

Leibnitz (1646–1716) denied this theory, and said the reason why man thinks, is not because his body is the temple of God, but because it is made of two different sorts of atoms or monads, body monads and spirit monads, which, act together by "pre-established harmony."*

Stahl (1660–1734), going back to Bruno and Spinōza, maintained, it is not God, but a vital principle, which he termed *anĭma mundi*, that animates creation. This force, he said, dwells in every living thing, as the soul in man's body. It is not material, it is wholly independent of matter, but co-exists with it, and quickens it!

Bishop Berkeley (1684–1753) asserted that Stahl's *anima mundi* is nôt wanted; but only a soul in man's body. For, said he, the objects of the world around exist only in the mind. The things we see, like Macbeth's dagger, are only the creation of the brain. If man had no mind, his eyes would see nothing, his ears hear nothing, his tongue taste nothing, his fingers feel nothing, in fact, all nature would be a blank, quite shut out. From these premises he inferred the reality of a God. If the world around is wholly ideal, wholly the creation of man's thinking faculties, what but a creator could have given to man this wounderful creative faculty?

Berkeley struck the keynote which has pervaded metaphysical theology from that day to this: What is the world? Does it absolutely exist, or is it only a dream and vision of the mind?

Kant affirmed that everything is twofold, *subjective* or relative, and *objective* or real. Every one knows that the senses are not trustworthy. Thus the moon which is opaque and spherical appears to the eye luminous and flat. The waves of the sea, like corn blown by the wind, seem to move forward, but remain

* Van Helmont of Brussels (1577–1644) taught that man is a compound of two principles, arché and *duumvirat*. "Archê," or the vital principal, penetrates the entire body, and performs the functions of nutrition and digestion. "Duumvirat," or the intellectual principle, is what we call the soul. He calls it *duum-vi-rat* because it resides in the two organs called vi[scera] and rat[a], the bowels and the spleen.

stationary. Flowers appear coloured with various dyes, and so does a common lustre in the sun, or cut drinking glass if light shines on it. Hence we cannot trust our senses, and things may be very different to what they appear to be from the report of our senses. What they are to our senses, or as they seem to us, they are said to be subjectively; and what they are absolutely or really, they are said to be objectively. Of the latter we can know nothing, but can suppose the possibility. Kant affirmed that everything has this twofold nature, what it seems to be to our senses he calls its *subjective* nature, but what it is in reality its *objective* nature. By a similar distinction *thought* is the subject, the *thing thought out* the object of thought. Man, as the fulcrum of thought, is the subject who thinks, and ideas which are its creations are the *objects* of thought.

Fichte (2 *syl.*) inclined more to Berkeley's "idealism." He argues thus: What is knowledge? What one knows. What does one know? only that which is in the mind. All, therefore, that man can know of the world must be in his mind. Hence the whole world is ideal, inasmuch as all we can know of it must be in our mind.

Schelling inclined more to Bruno's and Spinōza's notions, that God is nature and nature God. According to Schelling, Kant's division of subjective and objective is a distinction without a difference. The outside world, he maintained, has a real existence, and we obtain our knowledge of it by "intuition."

Hegel harks back again to Berkeley and Fichte, whose theory he adheres to with a difference. Fichte says man can know, see, and feel nothing but what his brain informs him of. If he sees a tree, the tree he sees is in his brain. If he hears a sound, the sound he hears is in his brain. If he feels a touch, the touch he feels is in his brain. Everything is in his brain, and can be nowhere else. Hegel says, not so: objects may exist *per se*, and the mind does not create, but only takes knowledge of them. The world, therefore, is not the work of man's brain, but only the recognition of it. What is God? That which the mind recognises. What is the world? That which man recognises? What is man himself? What he recognises, no more.

This brief sketch will suffice to give a notion of the subjects which have occupied the minds of German scholars for 200 years, and have evoked more thought than any subject since the schoolman measured Scripture with the lines and compass of Aristotle. In both cases we cannot but admire the array of thought; but in both cases feel inclined to ask *cui bono?*

KANT, FICHTE, SCHELLING, AND HEGEL.

IMMANUEL KANT of Königsberg (1724-1804), one of the hardest thin that ever lived, was of Scotch extraction. His great work, in which explains his theory, is the *Critique of Pure Reason* (in German). It made immense sensation, and all Europe was divided into Kantists and Kantists.

Kant was a little man, not much above five feet high, and slightly deform His hair was light, complexion fresh, forehead square and high, eyes muscular power very feeble. He lived with Spartan frugality, and wa methodical as a machine. He rose at five, retired to bed at ten, ate one a day, and lived to the age of eighty. He died a bachelor, and for th years never left the city where he lived.

His watchwords are *phenomena* and *noumena*, subjective and objecti Subjectives are things as we recognise them—these he calls "phenomen Objectives are things as they are absolutely, or quite independent of notions of them—these he calls "noumena." Phenomena we know, noumen we can only imagine. Phenomena are outward and sensible, noumena are but wholly ideal.

Besides his *Critique of Pure Reason*, Kant wrote a *Critique of Practi Reason*, setting forth the motives which urge men to moral actions; *Critique of Final Causes*, defining the dominion of judgment; and sever other works.

Kantism is now gone by. The sceptre of this intellectual kaiser is broke but his writings abide as prodigies of human intellect. Like the gre pyramid of Egypt, the style of architecture has passed away, its very use m be doubtful; but the whole world must regard it as one of the wonders, if the greatest wonder of the world.

JOHN GOTTLIEB FICHTE [*Fek-teh*] of Lusatia (1762–1814), conte porary with Kant, was more famous as a lecturer than a writer. His ferv eloquence, his clear reasoning, his correct language, gave a charm to lectures, which won the hearts of all who heard him. He differed from Kan as he explains fully in his *Doctrine of Science*.

The watchwords of Fichte are *ego* and *non-ego*, and his system is call "idealism." Let us try to get at the meaning of these two terms. The sun moon, trees, rivers, and hills, exist. How do we know it? Our senses tell so. If we had no senses, then, all nature would be a blank, and therefore senses make our world. Diseased senses make a distorted world, but to diseased this distorted world is the only true one. Now, as the senses of two individuals are identical, there are as many worlds as there are individu and no two alike. Here then comes the necessity of this distinction, the wo as our individual senses represent it, and the world as it really is, the world, and the *non-ego* world,—our own world, and the world as it ex irrespective of ourselves. Of course, all we can know of the world is our *personal* world, that is, the world which our own senses reveal to us, but can think of a different state of being. The *ego* world is my world, the wo as it is to me, the world as it affects me, the world as I know it; but th *non-ego* world is the imaginary world, the world as it exists *per se* absolutely an regardless of what my senses reveal it to be.

This, however, is not all. If our senses make our world, then it follo there is no world out of ourselves. Thus, I look at the sun—what do I se not the sun certainly, but only a picture of the sun painted for the time being the retina of the eye. So when we look at ourselves in a glass, we do not s ourselves, but only a reflection, and that reflection we do not see in the gla

but only a transfer of it photographed on the retina of the eye and telegraphed by nerves to the brain. No doubt there is a truth in all this, but a truth that is part of a truth is often the greatest falsehood.

Fichte's system is called *idealism*. The difference between Idealism and Materialism is this: the former places the recognition of objects in the *mind*, a something independent of the material body; but materialism places it in the *brain*. The idealist says thought springs from mind, the materialist says there is no such thing as mind, but that all thought, conscience, judgment, and so on, are offspring of the brain, as much as perfume is the outcome of a flower, or light and heat of fire.

This I think is the theory of Fichte, and his point of departure from Kant, but the books of these metaphysicians are very large and very subtile. Difficult to grasp, and still more difficult to condense into eight or ten lines.

Fichte was a little sturdy man, well formed, and of commanding bearing, amiable in disposition, and of singular purity of life. He combined the deep thinker with the fire of a prophet, and the thunder of an orator.

Besides his *Doctrine of Science*, he published several other works, as a *System of Ethics*, the *Destination of Man*, the *Way to a Happy Life*, the *Characteristics of the Present Age*, &c., all of which have been translated into English and published in the "Catholic Series."

FREDERICK WILLIAM SCHELLING of Würtemberg (1775–1854), began with Fichte's *idealism*, but afterwards published his *Philosophy of Identity*, in which he tries to prove that *knowing* and *being* are identical.†

His system, called the *philosophy of identity*, and his watchwords are—"ideas are identical with the things that create those ideas," "thought is identical with substance," Fichte's *ego* with his *non-ego*, Kant's *phenomena* with his *noumena*, man with nature, all being the one absolute God.

His works are very numerous: besides the one mentioned, we have *Ideas on the Philosophy of Nature*, the *System of Transcendental Idealism*, and several others.

GEORGE WILLIAM FREDERICK HEGEL of Stuttgard (1770–1831), first embraced the system of Fichte, then that of Schelling, but ultimately propounded a system of his own. He agreed with Schelling as to the identity of *subject* and *object*, and the absolute *unity* of all things, but differed from him as to the method whereby this unity is obtained.

His watchwords are *Intuition*, and the *identity of contraries*. His axioms are "every thought involves its contrary;" "whatever is rational is real, and whatever is real is rational." The three processes of thought, he says, are logic, the philosophy of nature, and the philosophy of mind.

His chief works are the *Philosophy of Nature*, *Logic*, and the *Philosophy of Mind*. His lectures were delivered in a stammering manner and without rhetorical ornament, but notwithstanding, attracted large audiences.

Other philosophers: BAUMGARTEN, MOSES MENDELSSOHN, AND HAMANN.

BAUMGARTEN (1714–1762), a native of Berlin, and disciple of Liebnitz and Wolf, was the first to establish the "theory of the Beautiful," which he called *æsthetics*. According to Baumgarten, the sensibilities are the ultimate judges

* There seems in all this a confusion between the mental telegraph and its operations. The telegraph is not the telegram, nor does it make the telegram—it only conveys it or makes it known. So the human faculties do not create what they announce, but only convey the information to the brain, more or less correctly as it may be.

† If not *identical* they are certainly inseparable, for as *thinking* is an active process it includes the subject thought upon. Thus, if I think of a tree, my *thinking* (or faculty of thought in operation) and the thought itself on which that faculty is employed are inseparable. In fact, thinking implies thought or some idea. They inseparably co-exist but are not identical.

of what is beautiful. What is really so must harmonise with our sensib and not jar upon our feelings. His chief work is *Æsthetica*, in Latin. manuals of *Metaphysics* and *Ethics* (also in Latin) contain nothing origin

MOSES MENDELSSOHN (1729–1786), a friend of Lessing's, was a Jew, contributed in no small degree to break down the general prejudice that race, and to the repeal of those laws which once disgraced statute books of Christendom. While he thus laboured for the eman pation of the Jews, he strove to elevate them, and make them worthy of honour.

His best known works are a Dialogue in German, between Socrates and friends on the *Immortality of the Soul;* and a short treatise, also in Germ entitled *Jerusalem*, which paved the way to the political emancipation of countrymen. Moses Mendelssohn was the prototype of Lessing's *Nathan Wise* (*see* p. 248).

HAMANN (1730-1788), who called himself the "Magician of the Nort was a Prussian philosopher, who defended "Revelation" against the att of the Rationalists. He was the friend of Herder (*see* p. 249), and like his staunch opponent of Kant.

Natural Philosophers.

The five most noted for science, including natural philosoph in the Golden Age of German literature, are Haller (the father physiology), Winckelmann (the antiquary), Mesmer (the father mesmerism), Lavater (the father of physiognomy), and Hersch the great astronomer who made England his adopted home.

HALLER (1708-1777), called the "Father of physiology," was one of greatest physicians that ever lived. His great work *The Elements of Physi* is in Latin, for at the time this book was published the German language thought unfit for scholars and gentlefolk. He wrote as many as eighty books on medicine and physiology, and contributed 12,000 articles to diffe periodicals.

Haller is especially celebrated for his observations on muscular irritabi He was also a poet. His poem, *The Alps*, is full of picturesque descrip of Swiss scenery, and though somewhat ponderous is energetic and noble.

WINCKELMANN (1717-1768), the great antiquary and historian of classical art, wrote in German a *History of Arts among the Ancients*, a learned work, which exercised an important influence on the progress of the eighteenth century. Winckelmann was the forerunner of a great ment, and his influence has been deeply felt in all subsequent art lite Even now his great *History* must be studied by all who desire to make selves masters of this branch of æsthetics.

MESMER (1734-1815), conceived the existence of a force called "Ani Magnetism." He began by investigating the curative powers of the magnet, and conceived the idea that there exists in the human body a force which may be made to pass from the operator to those operated on, to induce sleep or cure maladies. For a time "Mesmerism" produced a sensation in Europe, but it was condemned as quackery by the Royal mission of France and the Royal Society of Medicine in London. having retired from public life, died in obscurity in his native city.

Whether "animal magnetism" is a force or not is an open question. condemned by the French and English savants it still has a large

believers, and if any part of what we are told of its æsthetic power is true, it must be a real force.

Sir William Herschel (1738-1822) was born in Hanover of German parents, and is therefore justly numbered among the German worthies, although England was his adopted country where he lived above sixty-two years of his life. No one before or since has added so many new bodies to our planetary system. His great discovery was the planet Urănus, which he named the *Georgium Sidus*, in compliment to George III., who appointed him his private astronomer, with a salary of £400 a year, and knighted him. Besides the planet, Herschel discovered its six satellites, the two satellites of Saturn, and the rotation of Saturn and Venus; he also threw new light on the Milky Way, and investigated the constitution of nebulæ. His catalogue of double stars and nebulæ, his tables of the comparative brightness of stars, and his researches on light and heat, would of themselves entitle him to the first rank in astronomy and natural philosophy.

His sister Caroline assisted him both in his observations and in his writings. Her "Catalogue," published by the Royal Society, added 561 stars to the British list.

His son Sir John Herschel was born in England, and died in 1871.

Lavater (1741-1801) was born at Zürich. His books on *Physiognomy* (in German) profess to reduce to a system the art of reading character by the expresion of the face. They caused an immense sensation, and in some places men and women wore masks in public, that casual observers might not have the opportunity of knowing their secret character.

Of the men of science in the eighteenth century, Herschel belongs to England, his adopted country, as much as to Germany where he was born; Mesmer and Lavater started systems scarcely admitted into the pale of science. Winckelmann, as an antiquary, was wholly German; but Haller, in the first half of the century, was undoubtedly the greatest genius of the five.

Lavater was a celebrated preacher, and was often called the "Fénelon of Germany."

Pestalozzi of Zürich (1746-1827) though neither poet nor speculative philosopher has made himself a name. His speciality was object teaching. As the five senses are the doors of knowlege, he based all his instructions on sensible objects or real occurrences, a system now pursued in all our national schools. Take an example: Pestalozzi would hold up a piece of sponge, and say sponge is an animal product. Sponge is porous. Sponge is absorbent. Sponge is amorphous, *i.e.*, of no one uniform shape like trees, horses, birds, and so on. And in teaching arithmetic he would show how 3 books added to 5 books made 8 books; or how if you subtracted or took away 2 of them, there would be 6 books left. Without doubt, he introduced a great change for the better in infant and ragged schools.

A more complete list.

Haller..	1708-1777	father of physiology.
Winckelmann	1717-1768	antiquary.
Platner	1744-1818	the German Nestor of philosophy.
Hahnemann..	1755-1843	creator of homœopathy.
Gall ..	1758-1828	founder of phrenology.
Spurzheim	1766-1833	popularised phrenology.
Mesmer	1734-1815	founder of Mesmerism.
Herschel	1738-1822	astronomer.
Lavater	1741-1801	founder of physiognomy.
Pallas..	1741-1811	naturalist.
Herbst	1743-1807	naturalist.

Pestalozzi	1746-1827	educationist.
Olbers	1758-1840	astronomer.
Senefelder	1771-1832	inventor of lithography.
Vogel	1829-1856	African explorer.

To these add.

Heyne [*Hi-ny*]	1729-1812	classical editor.
Rontgen	1745-1807	ebenist.
Klauber	1753-1817	engraver.

Musicians (1700-1850).

The age that produced Klopstock, Lessing, and Wieland; Kant and Fichte; Haller and Herschel; produced five musicians of undying fame: Handel, Bach, Glück, Haydn, and Mozart.

HANDEL (1684-1759), one of the greatest musical geniuses that ever lived, was a native of Saxony, but, like Herschel, made England his adopted country, and composed there his greatest works. From infancy he manifested his musical taste. Among his works are fifty operas and twenty oratorios. Of the former *Acis and Galatea* and *Pastor Fido* are not unfrequently performed still; but his oratorios hold the same place in music that is accorded in the drama to the plays of Shakespeare. His *Israel in Egypt* is a wonderful piece of sound-painting, but his *Messiah* is wholly unrivalled in sublimity and effect. Of his other great productions may be mentioned *L'Allegro* and *Il Penseroso*, *Alexander's Feast*, *Esther*, *Samson*, and *Saul*.

SEBASTIAN BACH [pronounce *Bark*] (1685-1750), the organist, was also born in Saxony. Like Handel he manifested his musical talent in early life, like Handel he was a master-player on the organ, and like Handel he was blind towards the close of his life. He was a voluminous composer of sacred music, noted for fugues, of striking originality, elevated in style, and rich in melodies. His music, though of the first order, is too difficult to be generally popular.

His second son Karl inherited his father's musical talents, and composed numerous vocal and instrumental pieces (1714–1788).

GLÜCK (1714-1787), called by Dr. Burney the "Michael Angelo of music," was a genius of the highest order, and may be termed the "father of modern opera." He found it insipid and artificial, but left it natural and stirring. He found it a combination of music and words without sympathy, but made its music an echo of the words, and insisted that it should rigidly preserve their accents and rhythm. His dramatic effects are truly marvellous, but he is especially great in depicting intense grief and tempestuous passion. His master-piece is his *Iphigenīa in Tauris*, which was received with an enthusiasm never equalled in the annals of music.

Piccīni, the Italian, was a rival composer, and before the appearance of *Iphigenia*, all Paris was divided into two factions called Glückists and Piccinists; but after hearing that splendid composition, Piccini would not allow his opera on the same subject to be produced, so the contest was dropped.* Although the

* The following is a free translation of a French squib on the rival claimants. :—

"One day the muses had a quarrel
To whom they should present the laurel—
Whether to Glück or to Piccini;
They could not for the world agree
'Twixt tweedledum and tweedledee;
'There's not a pin to choose between ye,
So Pic or Glück,' say I, 'or neither,
Or both, for aught I care, or either;
More undecided than Babouc,
Here's heads for Pic, and tails for Glück.'"—E.C.B.

operas of Glück are wholly unrivalled in merit, they are not often performed in London or Paris. Perhaps it is because they contain very few airs suitable for street organs, concert rooms, or parlour singing.

His five best operas are "Orpheo," "Alceste," "Iphigénie en Aulide," "Iphigénie en Tauride," and "Armida."

HAYDN (1732-1809), especially noted for his symphonies and quartets. His great oratorio, called the *Creation*, he began when he was sixty years old, and it took him two years to complete it. It is full of beautiful music, and in some parts rises to the sublime. His other oratorio, the *Seasons*, though not equal to the *Creation* in grandeur and sublimity, is a very masterly composition. His "Amens" and "Hallelujahs" are especially joyous and spirited.

For symphonies and quartets Haydn stands unrivalled. His "allegros" are spirited and full of life, occasionally bursting into strong passion. Altogether he produced 527 instrumental pieces.

When asked why he did not make more haste to complete his great oratorio, he replied, because he intended it to last for many years. This reply was something like that of Eurípidês, the Greek poet. When Alcestidês chaffed him for having written only three verses in three days, whereas he had himself thrown off 300, Euripides replied "my three will last 300 years, but your 300 will scarcely survive for three days."

MOZART (1756-1791), the "Raphael of music," was one of those extraordinary geniuses which, like Homer and Shakespeare, sort not with the common race of man. At the age of 4 he wrote several musical pieces, still extant. At 7 he took part at sight in a violin trio; at 13 he created by his compositions and performances an enthusiasm which gave him a European renown; at 15 he produced his opera *Mithridâtês*; at 16 his opera of *Idomenēo* which forms an epoch in the history of music; but *Don Giovanni* is undoubtedly his master work. Here we have most exquisite melodies and perfect harmonies. Here we have all that is tender and playful, pathetic and terrible, mysterious and sublime. The ghost scene of the last act is wholly unequalled for dramatic effect.

His *Requiem* (or mass in D minor) was left unfinished at his death. It was bespoke by a stranger who paid him 100 ducats in advance. It was to be completed in a month, but when the stranger called, Mozart required another month for its completion. The stranger paid down fifty more ducats, and Mozart, wishing to know who he was, sent a man to follow him; but the man lost sight of him, and Mozart got into his head that the stranger was a messenger from the world of spirits sent to announce his death. "This requiem," said he to his wife, "will serve for my own funeral, and will be my requiem in a double sense."

Mozart is called the father of modern music, and no music was ever produced which so stirs the feelings. He left behind him about 800 pieces.

Germany has truly no equal in musical composers; and the five geniuses of the eighteenth century (Handel, Bach, Glück, Haydn, and Mozart) are so great, that no nation in the world in a single century, can produce their equal in any one department of the arts and sciences.

A more complete list of Musicians.

Handel	1684-1759	Mozart	1756-1791
Bach	1685-1750	Pleyel [*Ply-el*]	1757-1831
Glück	1714-1787	Beethoven	1770-1827
Haydn	1732-1809	Hummel	1778-1837
Rheineke	1748-1796	Spohr	1784-1859
Vogler	1749-1814	Meyerbeer [*My-er-beer*]	1791-1864
Kalkbrenner	1755-18c6	Weber	1786-1826
Vogel	1756-17£8		

MOSHEIM AND HEYNE.

Two other names, Mosheim and Heyne (2 *syl.*) can hardly b omitted; but it would swell the book far beyond its intended si to mention even briefly the many Germans of the century, i almost every department, less generally known, or of less influenc although undoubtedly highly honoured in their own country, an well-known to German scholars.

MOSHEIM * (1694-1755) was author of an *Ecclesiastical History*, in Lati This church history has been translated into English, and was a standard boo till it was superseded in 1825 by Neander's *Universal History of the Christia Religion and Church*, which is fuller, more profound, more suggestive, and les dogmatic. As a preacher, Mosheim was chaste, lucid, and graceful; ferve eloquent, and earnest.

HEYNE (1729-1812,) the great classic and "king of critics," must not b confounded with Heine the German poet who was born seventy yea later. Heyne was a leviathan of literature who edited Homer and Pinda Virgil and Pliny, with several other Greek and Roman authors; published "cart-load of translations," and six volumes of *opuscula* or minor treatis and essays.

¶ *Karl Hillebrand, in his "Lectures on German Thought" (1880), says th seed of German literature was sown by Klopstock, Winckelmann, Wiela Mendelsshon, and, above all, by Lessing.*

He furthermore says that it sprang into full vigour under the hands of th four great geniuses, Herder, Goethê, Schiller, and Kant. Herder's best wa "mankind and history;" Goethe's "mankind and nature;" Schiller's "ma kind and art;" Kant's "mankind and morality."

FRANCIS II., EMPEROR OF THE ROMANS AND KING OF GERMANY.

(Afterwards called Francis I., Emperor of Austria [Franz]).

Crowned King of Hungary 1792, June 6; Kaiser, July 14; and King of Bohemia Augus

BORN 1768. DIED MONDAY, MARCH 2, 1835. AGED 68.

Reigned as kaiser Francis II., emperor of Germany, 14 years (1792–1806).
Reigned as Francis I., emperor of Austria, 29 years (1806–1835).

Contemporary with George III. (1760–1820); *George IV.* (1820–1830); *and William IV.* (1830–1837).

Father, kaiser Leopold II. *Mother*, the Infanta Maria Louisa.

Wives, 1. Elimbeth of Würtemberg 1788. Died 1790.
2. Maria Theresa 1790. Died 1807.
3. Maria Louisa of Austria 1808. Died 1816.
4. Charlotte Augusta of Bavaria 1816.

Children, 1. Ferdinand, born 1781, archduke of Austria. He succeeded his father as empe of Austria 1836, and abdicated in 1848, when he was succeeded by h nephew Francis Joseph, aged 18. He died 1850.
2. Maria Louisa, born 1791, married Napoleon 1810, and was the mother of his s Napoleon Francis Charles Joseph [king of Rome], but after the abdicatio his father created (1818) duke of Reichstadt. Died 1832. When Lo Napoleon, in 1852, was elected "Emperor of the French," he recognised th duke of Reichstadt as Napoleon II., and therefore assumed the name and ti of Napoleon III.
3. Francis-Karl-Joseph, who married Sophia of Baden, mother of Francis-Josep who succeeded his uncle Ferdinand as emperor of Austria in 1848.

N.B.—*Kaiser Francis II. was the brother of Marie Antoinette, the wife of Lo XVI.*

* Pronounced *Mo-shime*. *Heyne* and *Heine* pronounced *Hy-nuh*.

Empire, Gives up the Netherlands and Lombardy, by the Treaty of Campo Formio, but receives Venice, October 17, 1797.
Gives up all his possessions on the left bank of the Rhine by the Treaty Lunéville, February 3, 1801.
Gives up all his Italian states, Suabia, and the Tyrol by the Treaty of Presburg, December 26, 1805.
Renounces the dignity of emperor of Germany, but retains the title of emperor of Austria, August 6, 1806.
End of the Holy Roman Empire. It was "restored" in 800 by Charlemagne, and was put an end to by the Confederation of the Rhine in 1806, having lasted 1006 years.

CHIEF EVENTS.

1792. Alliance of Austria and Prussia against the revolutionists of France (February 7).
Death of Leopold II. (March 1).
His eldest son, kaiser Francis II., aged 24, succeeds him in Bohemia, Hungary, and Austria.
The National Assembly of France declares war against the new kaiser (April 20).
Commencement of hostilities in Flanders and Hainault favourable to the allied Germans. Sardinia joins the allied Austrian and Prussian army (July 23).
Manifesto of the duke of Brunswick (July 25).
The Prussians bombard Thionville in the department of the Moselle (August 5).
The Prussians take Longwy, in the department of the Moselle (August 23).
Verdun surrenders to the Prussians.
Dumouriez, the French general, with 24,000 men, defeats the Prussian army, which numbered 50,000 men (September 20).
The revolutionary army of France take Savoy and Nice (September 24, 28).
¶ The Prussians retreat from French soil (September 30 to October 21).
The Austrians bombard Lille, which is so heroically defended that the siege is raised (September 29–October 7).
The French take Spire and Worms (September 30).
The French take Mainz and Frankfort (October 21).
¶ Dumouriez obtains a great victory over the Austrians at Jemappes (November 6), and all Belgium falls into his hands.
Savoy made a department of France (November 21).
The French garrison at Frankfort is massacred, and Frankfort is restored to Prussia (November 28).

1793. *First coalition against France* made by England and all the powers of Europe (except Sweden and Denmark).
The Convention declares war with England (February 1), and with Holland and Spain (March 7).
Germany declares war with France (March 22).
The combined armies of England and Austria take Valenciennes (July 26).
The Austrians take Quesnoy and Cambray (September 10).
The duke of Brunswick wins the battle of Pirmasens or Landau (September 14).
The Austrians gain the battle of Wattignies, near Lille, over Jourdan the French general (October 15, 16).
The duke of Brunswick wins the battle of Kaiserlautern (November 30).
Napoleon Bonaparte, at the age of 24, is made Brigadier-General (December 19).

1794. The Sardinians and Austrians drive Masséna, the French general, from Piedmont to Genoa (April 7).

1795. Prussia concludes (at Basle) peace with France (April 5).
Saxony and all the north of Germany declared neuter.
Holland makes with France a treaty of peace (May 16).
The French take Düsseldorf (September 6).
The Austrians beat Jourdan at Höchst (October 11), and compel the French to cross the Rhine.

1796. Bonaparte's marvellous Italian campaign. He was only 27 years of age.
His victory over the *Austrians* at Montenotte (April 11), again at Milesimo (April 14), again at Dego (April 15).
His victory over the *Piedmontese* at Mondŏvi' (April 22).
Defeats Beaulieu, the Austrian general, at the bridge of Lodi (May 10).
Sardinia concludes peace, cedes Savoy and Nice (June 3).
Masséna, the French general, occupies Verōna (June 3).
The French occupy Bologna, Ferrāra, and Ancōna (June 19).
Masséna takes possession of the Tyrol (July 6).
The German army from the Rhine joins the Italian army.
Kléber and Lefebvre defeat the Austrians at Altenkirchen (June 4).
Moreau, the French general, takes the fort of Kehl (July 1).
Archduke Karl conquered by Moreau at Neresheim (August 10).

Archduke Karl defeats the French army at Neumarkt (August 22), and at Amberg (August 23).
Würtzburg taken by the French (September 3), but restored to the Austrians in October.
The famous retreat of Moreau towards the Rhine (October).
¶ Bonaparte beats Würmser, the Austrian general, at Lonāto (August 3), and at Castiglionē (August 5).
He gains over Würmser the battle of Bassano (September 8).
The Cispadian Republic formed (October 10).
Bonaparte's great victory at Arcōla over Alvinzi, the Austrian general (November 17).

1797. The archduke Karl retakes the fort of Kehl (January 9).
Bonaparte's triple victory, at Rivōli (January 14); at the faubourg of St. George, near Mantua (January 15); and near the palace called The Favourite (January 16).
Capitulation of Würmser (February 2). The Austrians evacuate Italy.
¶ Bonaparte defeats the Austrians under the archduke Karl at Tagliamento (March 16).
Austria cedes to France the Belgic provinces, renounces Lombardy.
The Cisalpine Republic is formed (July 9).
The Treaty of Campo Formio (October 17). By this treaty Austria gains Venice, but gives up the Netherlands and Lombardy.
Bonaparte returns to France in December.
N.B.—Frederick-William II. of Prussia dies November 16, and is succeeded by his son Frederick-William III., aged 27. The new king reforms the court, greatly corrupted in the last reign, and reduces the taxes.

1799. *The second coalition against France* by Russia and Austria joined by England, Naples, Portugal, Turkey, &c. (only 1½ years after the peace of Campo Formio).
The archduke Karl conquers Jourdan, the French general, at Ostrach (March 20), and at Stockach (March 25).
The Austrian general Kray beats the French in Italy at Verona (March 30), and again at Magnāno (April 5).
Suwarow, the Russian general, defeats Moreau at Cassāno, and takes 5000 prisoners (April 28), and again on the Trebia (June 17–19).
Assassination of the French plenipotentiaries at Rastadt (April 28).
The allied Austrian and Russian army win the battle of Novi. In this bloody battle 4000 French prisoners were taken, and Joubert, the French general, was slain (August 15).

1800. Moreau, the French general, defeats the Austrians at Engen, at Moskirch, and at Biberach (April).
Bonaparte's "forty days' campaign." He left Paris May 6, marched over the Great St. Bernard and reached the valley of Aosta by May 23, and entered Milan June 2; won the battle of Montebello over the Austrians June 9, and the great Battle of Marengo June 14.
Bonaparte returns to Paris (July 2).
Battle of Hochstadt won by Moreau (June 19).
Battle of Hohenlinden, in Bavaria, in which Moreau took 10,000 Austrians prisoners, amongst whom were three general officers (December 3).
Moreau occupies Salzburg (December 15); defeats the Austrians near the river Traun (December 18); takes Lintz, on the Danube (December 25); and marches towards Vienna.

1801. Peace of Lunéville between Austria and France. By this treaty kaiser Francis II. resigns to France all his possessions on the left bank of the river Rhine, thus making that river the boundary of France (February 9).

1802. Peace of Amiens (March 27).

1803. Three new electors, all protestants—viz., those of Baden, Würtemberg, and Hesse-Cassel. The college of free cities reduced to these eight—Augsburg, Nürnberg, Ratisbon (the seat of the diet), Wetzlar (the seat, since 1688, of the imperial chamber), Frankfort, Lübeck, Hamburg, and Bremen.

1804 The kaiser proclaims himself "Hereditary Emperor of Austria," because Napoleon had assumed the title of emperor (August 11).

1805. *The third coalition against France*, consisting of England, Austria, Russia, and Sweden (August 9).
The Austrians under the archduke Ferdinand take Munich from the French (September 8). Another Austrian army, led by the archduke John, occupy the Tyrol; and a third, under the archduke Karl, advance along the Adige (3 *syl.*)
The Austrians, under Mack, beaten by the French at Wertingen (October 8), and at Gunzburg (October 9). Augsburg occupied by the French (October 10), and Munich retaken by them (October 12). The French, under marshal Ney, win the battle of Elchingen (October 14), and, under Napoleon, successfully invest Ulm (October 17). Mack capitulates (October 20).
Napoleon marches to Vienna (November 13).
The Battle of Austerlitz won by Napoleon (December 2). Anniversary of his coronation.

The kaiser has an interview with Napoleon (December 6).
PEACE OF PRESBURG (December 26). By this treaty Austria loses her Italian states, Suabia, and the Tyrol.
The electors of Würtemberg and Bavaria made independent "kings."
5. The king of Würtemberg, king of Bavaria, elector of Baden, landgraf of Hessen, duke of Berg, archbishop of Ratisbon, and some other German princes, acknowledge Napoleon as their "protector," agree to supply him in war with 63,000 men, and are designated "THE CONFEDERATION OF THE RHINE."
Henceforth the sovereign, hitherto called kaiser or emperor of the West (or of the Romans), is made to abandon these titles. He is no longer recognised as chief of the German states, but changes his designation from kaiser Francis II. into Francis I. emperor of Austria.
His successor Ferdinand was also styled "emperor of Austria," so was Francis-Joseph I., till the year 1868, when he called himself "emperor of Austria, and king of Hungary and Bohemia;" his dominion being styled the "Austro-Hungarian empire" (November 14).

Leopold II. promised before he died to send an army into ance for the liberation of the king, who had been virtually throned, and was held in captivity by the revolutionists; but hen Louis XVI. accepted the new constitution, a term of mutual rbearance ensued, and Leopold consented to receive again the ench ambassador.

The National Assembly now demanded that the kaiser should ase to interfere with their concerns. Leopold received this essage with haughty disdain, and would have declared war his life had been spared. He died suddenly in the forty-cond year of his age, and the second of his reign (1792).

His son and successor, Francis II., made it his first duty to nd to Paris a declaration of war; and being joined by the king f Prussia, an army of considerable force was raised, and placed nder the command of the duke of Brunswick.

The duke was a haughty German who utterly despised the rench mob and their parliament. He looked on the revolution s a contemptible riot, an insolent subversion of established order nd divinely-constituted authority; so he gave out that he was ommissioned by the sovereigns of Europe to lay Paris in the lust, and to crush the republican vipers under his heels. France being at the time wholly unprepared for war, the duke met but small resistance, and took several towns in his march towards Paris. At length France was alarmed, and sent an army to arrest the invaders. The collision took place at Valmy, in the department of the Marne, and strange to say the republican army was victorious. The old duke was thunderstruck. He never dreamt of such a rebuff, but was obliged to retreat. Every town taken by the invaders was now retaken by the French; and the retreating Germans were followed closely into Belgium. They turned at bay in the vicinity of Jemappes (2 *syl.*), were completely overthrown, and all Belgium, which at that time formed part of the Austrian empire, was annexed to the French republic (Nov. 6, 1792.)

In January, the year following, Louis XVI. was brought to the scaffold, and all the sovereigns of Europe flew to arms,—Aus and Prussia, England and Holland, Spain and Portugal, Nap and Sardinia, the Holy See, and, after a time, Russia, took up cudgels; and France was literally hemmed in on every si England with her ships was on her coasts; Spain on the Pyren Sardinia and Austria on the Alpine frontier; Holland and Pru on the northern frontier. Altogether there were 250,000 men arms against the republic. What was to be done? Danton the only man bold enough to cope with the difficulty: "O soldiers," said he, "desert us by thousands. Our only hope is in Paris. Paris must save France. This very day Paris supply a volunteer army of 30,000 men. By these Holland be conquered, by these France must be saved."

It was a bold project, but the case was desperate. Mad as t scheme appeared, it was received with tumultuous appla The black flag of despair was hoisted on the guild hall; before midnight not thirty but thirty-five thousand volunte presented themselves, ready to carry their lives in their hands their beloved France.

It will not be worth while to follow the vicissitudes of the prior to the advent of Napoleon; the coalition was too stro and was almost everywhere successful. In 1795 Prussia left allies, and made peace with the French republic. A little late Hanover, Hessen-Cassel, Holland, and Spain fell off. Fran boldly seized the opportunity, resolved to concentrate he whole strength against Austria, and to force her to peace by general invasion. Moreau was sent into Suabia, Jourdan in Franconia, and Bonaparte into Italy.

The French had already an army in Italy, but it was whol demoralised, ill-fed, ill-clad, without artillery and without pa When the new young general arrived, "Soldiers" said he, "I a sent hither by France to lead you to victory, wealth, and glor You are short of provisions, short of clothes. Your count owes you much, and can pay you nothing. Your patienc soldiers, and courage must carve you out a fortune, and I a come to show you the way; come to lead you into the mos fertile plains of the whole world, and to take you where you w find glory and riches to your heart's content. Soldiers, will yo follow me?"

These words were received with tumultuous applause, an young Bonaparte was at once received with confidence by bot officers and men.

The French army in Italy did not exceed 36,000 men in all, while the allied Austrian and Sardinian force was nearly double that number. Bonaparte, therefore, resolved at once to divide and conquer; accordingly, he moved to Savōna, and separated the Sardinians from the Austrians.

BONAPARTE'S BRILLIANT ITALIAN CAMPAIGN (1796).—April 11th, the young general won his first Italian victory at Montenotte, in Sardinia. It was over Beaulieu, the Austrian general. On the 14th he repulsed the Austrians at Millesimo; on the 15th at Dego. On the 22nd he confronted the Piedmontese and defeated them at Mondŏvi'. On the 10th May, after driving the Austrians from the town of Lodi, he forced the passage of the bridge. It was a wooden bridge, 609 feet long, and was obstinately defended. The young general led the charge in the face of a tremendous cannonade, and completely succeeded. The Austrians fled, and on the 15th the victorious army entered Mil'an without any further opposition.

The Piedmontese had to pay, as the price of peace, twenty-one millions sterling towards the expenses of the war; to cede to France Savoy and Nice; and to give up 100 of their masterpieces of art. The tide had evidently set in for France, and, till it turned, resistance would be vain. The pope saw this, and bought permission to remain neuter with £21,000 in gold, and 100 rare MSS.

Thus began the first Italian campaign. The army was in raptures, and Paris beside itself with joy. The Directory twice voted that Bonaparte and his army "had deserved well of their country," and from this moment the victorious general was virtually the Dictator of France.

¶ Meanwhile two French armies under Jourdan and Moreau were forcing their way into the heart of Germany. It was a perilous time for Austria; but the archduke Karl, younger brother of the kaiser, staved off the danger for a time. He twice defeated Jourdan in the month of August, and so complete was the victory, that the French army fled to the Rhine, and Jourdan resigned his command.

Moreau, after this disaster, could no longer remain in Germany; but he conducted his retreat with such dexterity that it has immortalised his name. It was indeed a perilous march, through Suabia and the Black Forest, the foe always in pursuit, and the natives annoying him in every way possible; but for all this, he reached the Rhine after a march of 200 miles, with all his booty and his prisoners. It reminds one of the famous retreat of the 10,000 Greeks under Xenophon, the

historian,* along the Tigris, over the table-lands of Armenia, the Black Sea.

¶ In Italy the Austrian arms continued unsuccessful. Bo parte beat Würmser at Lonáto (Aug. 3), at Castiglionê (Aug. and at Bassáno (Sep. 8). An army was placed under mar Alvinzi to support the Italian contingent, but, after two indec engagements, it sustained a signal defeat at Arcōla (Nov. 1 January 14, the year following (1797), Alvinzi and Würmser w defeated at Rivŏli, near the Adĭge (3 *syl.*). It was for prowess in this battle that Masséna, the French marshal, called by Napoleon Bonaparte the "Child of Fortune," was created by the Directory the "duc de Rivoli." January and 16 Bonaparte, having obtained two more victories, ente Mantua; and further contention being utterly hopeless, Würms capitulated and evacuated the peninsula (Feb. 2).

Italy had always been the evil genius of Germany. Like gold of Tolōsa, it was an ill-starred treasure.† It was, in fact white elephant, coveted, no doubt, but ruinous to those w indulged in the possession.

TREATY OF CAMPO FORMIO (Oct. 17, 1797).—Italy be conquered, Bonaparte resolved to carry the war into Aus itself. It was a bold step to isolate himself thus from all h and leave no line of retreat, but Austria had been so whipp and stung by pismires, it had no life left. Crossing the Alps, young Frenchman marched boldly into Styria, and threaten Vienna. Where was the imperial army? where the arm Hungarians? where was field-marshal Laudon, who had do good service for Maria Therēsa? where the Venetian continge If they had acted vigorously, coming up on all sides, whe would the French army have been? But, while they we thinking and debating, Bonaparte had finished his work. T kaiser craved peace, and the wily Frenchman, knowing the pe of his situation, condescended to grant what only a madm would have refused. Peace was agreed to, and signed at CAM FORMIO, October 17, 1797.

Thus Bonaparte in two campaigns had conquered Italy, w fourteen battles, brought Sardinia and Austria to their kne

* This retreat is told by Xenophon in his *Anabăsis*. The fact is this: Cyrus wishing to dethr elder brother, was joined by some Greek mercenaries. Being slain and his army broken up, the were conducted back by Xenophon, who succeeded in reaching Asia Minor after surmounting un perils, B.C. 401.

† Cæpio, in his march to Gallia Narbonensis, stole from Tolosa [*Toulouse*] the gold and silver co by the Cimbrian druids to their gods. In the battle which ensued both Cæpio and his brother-co defeated by the Cimbrians and Teutons, and it was said to be in retribution for stealing "the g Tolosa."

added to France Savoy and Nice, the Netherlands and Italy, had obtained large money compensations, and enriched Paris with numerous art treasures. Austria, in return for her Italian states, which were formed into a republic under the protection of France, received Venice and the islands of the Adriatic.

All things seemed prosperous and promising to general Bonaparte. A congress was convened at Rastadt to settle the moot points of the peace treaty. The German princes were snubbed and snuffed out whenever they opened their lips; but suddenly the wind changed, the congress was broken up, and a second coalition against France compelled the republic to gird itself again "for the grappling vigour and rough frown of war."

¶ 1799. The congress of Rastadt continued till the close of the year 1798, when Paul, emperor of Russia, whose personal dignity felt affronted, formed a coalition with Austria against Bonaparte. It was only about a year and a-half since the treaty of Campo Formio, but treaties are ropes of sand, "and force with force will be ejected when the conquered can." England joined the league, so did Portugal, so did Naples, and even Turkey. It was the second European coalition against the modern Attila, and, like the first, ended in a further dismemberment of the Austrian empire.

The war of 1799 began most brilliantly for the allies. First, the archduke Karl of Austria delivered Germany from the French incubus by his two victories over Jourdan, who had been again selected by the Directory to command the French army on the Danube (March 20, 25).

Next, Masséna, the "child of Fortune and duke of Rivoli," was driven out of Switzerland.

Thirdly, the Austrian general Kray defeated the French at Verōna and Magnáno, in Italy (March 30, April 5).

Fourthly, the Russian Suwarow, surnamed "the Invincible," defeated Moreau, the French Xenophon, at Cassáno and Trebĭa (April 28, and June 17 to 19). Above 5000 Frenchmen were taken prisoners in this last battle, and almost all Italy returned to its former masters.

Three months later Suwarow again defeated the French at Novi, in Sardinia. It was a brilliant victory, in which 4000 French were made prisoners, and general Joubert was slain (Aug. 15).

§ And where was Bonaparte all this time? He had been sent by the Directory into Egypt, where his usual good fortune had

followed him. While the French generals in Germany and It were losing battle after battle, Bonaparte was gaining fresh laur every day. Alexandria fell into his hands, he won the great ba of the Pyramids, completed the subjugation of Egypt, passed i Syria, made himself master of Gaza and Jaffa, won the battle Mount Tabor, returned to Egypt, attacked the Turks at Abouki and utterly destroyed their whole army (July 25, 1799).

Hearing of the deplorable losses of the French in Germa and Italy, he left Kléber with the army in Egypt, returned Paris, overthrew the Government, and got himself appoint First Consul (Nov. 9, 1799).

¶ 1800. Next year he set himself to repair the fallen fortun of France in Europe. He sent Moreau to the Rhine, and we himself into Italy to encounter his old enemies.

The whole aspect of affairs was now changed, as if by mag Moreau defeated the Austrians in three successive battles, in t month of April, and Bonaparte in his "forty days' campaig won back Italy. It was a marvellous success; a *veni, vidi,* vi not a conquest without a terrible struggle, but a conquest rapid and so complete, that almost as soon as he set eyes on nation he obtained possession of it.

To take the enemy by surprise, he led his army over the Alp and debouched into Italy by the valley of Aösta. It was Titanic labour. All the stores had to be conveyed on the back of mules; and all the cannon, packed in hollow pine-trees, had be dragged over the mountains by men, 100 soldiers to a cannon On the 17th May he began his ascent, on the 2nd June entere Mil'an, and on the 9th of the same month won the battle Montebello.

Eight days afterwards (June 14, 1800) the Austrians attack him at MARENGO, and so impetuous was their charge, that th French gave way. At this critical moment the First Cons launched into the plain the grenadiers of the consular guar They formed into a square: stood like flints against the fo stopped all further advance; and received the honoura cognomen of the *Granite Redoubt.* It was well-timed an well-planned. The foe was checked; other divisions had time come up, Kellerman with the dragoons and Desaix with th reserves. "Forward!" shouted the First Consul. "Forward ran along the lines. The charge was terrible, was irresistib The Austrians gave ground. "On!" shouted Bonaparte. "On was echoed from mouth to mouth. The disorder became genera the victory was won; and Italy was again in the hands of Franc

The campaign had occupied less than six weeks, and Bonaparte returned to Paris more honoured than ever (July 2, 1800).

The loss of Austria at Marengo was 4,500 killed, 6,000 *hors de combat*, 5,000 prisoners, 12 standards, and 30 field-pieces.

The rest of the year belongs to Moreau. He had defeated the Austrians thrice in the month of April, and on the 19th of June won the battle of Hochstadt. Austria now summoned her whole male population to arms, and the archduke John, with 120,000 men, encountered the republican army at Hohenlinden, in Bavaria. This famous French victory has been immortalized by the beautiful poem of Thomas Campbell, beginning—

> "On Linden when the sun was low
> All bloodless lay the untrodden snow,
> And dark as winter was the flow
> Of Iser rolling rapidly.
> But Iser saw another sight
> When the drum beat at dead of night,
> Commanding fires of death to light
> The darkness of her scenery.

It was a bloody victory, won on the 3rd of December, and 11,000 Austrians with 100 field-pieces fell into the hands of the French army. The way to Vienna being now open, Moreau pressed forward without delay, gained fresh laurels, and compelled the kaiser to sue for peace.

PEACE OF LUNÉVILLE (February 9, 1801).—In twenty-five days the French marshal had subdued 90 leagues of German territory; had forced four formidable lines; beaten 100,000 men twice; and made 25,000 prisoners. To hold out longer was impossible, and the *treaty of Lunéville* concluded peace between the belligerents.

This treaty confirmed and extended that of Campo Formio. The kaiser confirmed to France the Austrian Netherlands; consented to recognise the several republics which France had created in Italy, Switzerland, and Bavaria; gave up all the territory left of the Rhine, and compensated the princes thus despoiled by secularising the church property. The landgraf of Hessen-Cassel, the margraf of Baden, and the duke of Würtemberg were made "electors," and the fifty-six Free-cities were reduced to six: Lübeck, Frankfort, and Bremen,—Hamburg, Augsburg, and Nürnberg.

PEACE of AMIENS (March 27, 1802).—Only one enemy now remained, and that was England. William Pitt having resigned office, was succeeded by Mr. Addington; and the new cabinet,

desirous of peace, signed the *treaty of Amiens*, by which England was allowed to retain Ceylon, Trinidad, and the Cape of Good Hope. France gave back to Rome both Naples and Elba; Malta was restored to the knights of St. John; Spain and Holland regained their colonies; and Turkey was restored to its integrity.

THE THIRD COALITION AGAINST FRANCE (August 9, 1805).—Pitt, who was again prime minister of England, viewed the over-bearing conduct of Napoleon, now emperor of the French, with considerable dissatisfaction, and induced Austria, Russia, and Sweden, to join England in resisting the encroachments of this modern Nimrod.

As in former cases the allies gained at first several victories. The kaiser's son, Ferdinand, took Munich from the French garrison (September 8); another Austrian army, led by the arch-duke John, occupied the Tyrol; and a third, under the arch-duke Karl, advanced along the Adïgê.

These little spurts of success were counterbalanced by as many reverses: Thus, Masséna, called by Bonaparte the "Child of Fortune," drove the arch-duke Karl out of Italy; Murat (*Mu-rah*), brother-in-law of Napoleon, called "the good swordsman," defeated Mack, the Austrian general, at Wertingen (October 8); Augsburg was occupied by another French army (October 10); Munich was recaptured (October 12); and marshal Ney, called *le brave des braves*, won the battle of Elchingen, in Bavaria, an achievement which gave him the title of "duke of Elchingen" (October 14).

Napoleon himself now comes on the scene. He crossed the Danube; occupied Bavaria; made himself master of Ulm (October 17); and entered Vienna (November 13). From Vienna he marched to Austerlitz, in Moravia, to meet the allied armies of Austria and Russia, led by their respective emperors. The number of the allies was 84,000, of which 16,000 were cavalry; that of the French was 80,000. Napoleon placed Bernadotte (3 *syl.*) in the centre; Soult in the right wing; Lannes (1 *syl.*) in the left; Murat, the best cavalry officer in France, commanded the cavalry; and 20 of the best battalions formed the reserve.

At sunrise, December 2, Napoleon passed along the lines. "Soldiers," said he, "this battle must be a thunder-clap." It was enough. The enthusiasm of his troops was unbounded, and shouts of applause greeted him as he rode along the lines. By one o'clock he had obtained the most brilliant of all his victories. 15,000 of the foe perished on the field; 2,000 more were drowned by the breaking up of the ice; 20,000 were made prisoners; 40 colours and 200 pieces of cannon were among the trophies of the

day. Napoleon called it the "Battle of the Three Emperors," and the result of it was peace. It was won on the anniversary of his coronation.

PEACE OF PRESBURG (December 26, 1805).—Four days after the battle, kaiser Francis II., went in person to Napoleon's tent to sue for peace, and he signed on the 26th, at Presburg, a treaty in which he surrendered all his Italian states, and ceded to France Suabia and the Tyrol. Bavaria and Würtemberg, for their fidelity to Napoleon, were erected into independent kingdoms; and Prussia, which had remained neuter, was rewarded by the electorate of Hanover. Napoleon returned to Paris, was received with rapturous enthusiasm, and surnamed "the Great."

END OF THE HOLY ROMAN EMPIRE (August 6, 1806).—Austria was now humbled almost to the dust, but there was still some life left. Prussia was also a European power. The alliance of these two might "sting to hurt," but either alone could only "buzz."

During the war of 1805, so disastrous to Austria, several German princes, too weak to remain neutral, had allied themselves with France. The first to do so were the electors of Bavaria and Würtemberg, who, in recompense of their treason, were raised to the dignity of "kings." A few months later the arch-chancellor of Germany announced to the diet that he had chosen for his successor one of Napoleon's uncles; and, in July, 1806, sixteen German princes, having signed an act of allegiance to the Aaron's serpent of France, and dissolved their connection with the German empire, were formed by Napoleon into THE CONFEDERATION OF THE RHINE.*

To call what remained the Empire of the West or the Holy Roman Empire would be a farce; and it scarcely needed the official declaration of the great arbiter of Europe through his ambassador to inform the sovereign that his master, Napoleon, no longer recognised a Germanic empire.

The confederate princes were under the protectorate of Napoleon, and engaged to furnish him in times of war with 63,000 fighting men, fully equipped, and led by the confederate princes themselves. Between 1806 and 1808 several minor states joined the league, swelling it to fifteen million souls, with an army in

* These sixteen princes were the king of Bavaria, the king of Würtemberg, the arch-chancellor of Germany, the elector (now called the grand-duke) of Baden, the new grand-duke of Cleves and Berg (Napoleon's brother-in-law), the landgraf (now called the grand-duke) of Hessen-Darmstadt, the prince of Nassau-Usinges, the prince of Nassau-Weilburg, the prince of Hohenzollern-Hechingen, the prince of Hohenzollern-Sigmaringen, the prince of Salm-Salm, the prince of Salm-Kyrburg, the prince of Isenburg-Birstein, the prince of Leichtenstein, the duke of Aremberg, and the count of Leyen. Subsequently the duke of Würsburg, the king of Saxony, the king of Westphalia, the duke of Mecklenburg, and other small princes joined the confederation.

behoof of France amounting to nearly 120,000 men.* These German potentates, so mighty once in their own eyes, were now become "but mockery kings of snow, standing before the sun [of Bonaparte]."

Francis II. was no longer king of Germany, for Germany was no longer a kingdom, but only a geographical expression. He was no longer emperor of the Romans, for all Italy had been taken from him, and more than half the states had "cracked the strong warrant of their oaths." He was no longer kaiser Francis II., the successor of Charlemagne, but as the first sovereign of a new empire he called himself henceforth FRANCIS I. EMPEROR OF AUSTRIA (August 6, 1806).

Thus ended the HOLY ROMAN EMPIRE, 1005 years after pope Leo conferred on Charlemagne the title of *Augustus*, and crowned him "Emperor of the West."

DIVISION III.—PART II.

END OF THE HOLY ROMAN EMPIRE.—BIRTH OF THE NEW AUSTRIAN EMPIRE; AND, IN 1871, OF THE NEW GERMAN EMPIRE.

THE EMPIRE OF AUSTRIA, KINGDOM OF PRUSSIA AND CONFEDERATION OF THE RHINE.

FROM 1806 TO 1813.

Emperor of Austria, FRANCIS I. (late kaiser Francis II.)
King of Prussia, FREDERICK WILLIAM III.
Confederation of the Rhine, formed July, 1806, dissolved March, 1813.

CHIEF EVENTS.

1806. *The fourth coalition against France*, consisting of Prussia, Saxony, Great Brit[ain] and Russia (October 6). Dissolved by the peace of Tilsit (July, 1807).

Napoleon leaves Paris (September 26); his first success at Schleitz (October 9); next at Saalfeld (October 10). He defeats the Prussians at Jena (October 14); on the same day marshal Davoust defeats another Prussian army at Auerstadt.

Bernadotte defeats the Prussians at Halle (October 16, 17).

Napoleon defeats the Prussians at Potsdam (October 25), and at Berlin (October 2[7]).

Prussia gives up Lübeck (November 7), Custrin and Magdeburg (November 8); nothing of the kingdom but oriental Prussia and Silesia remains to Fred[erick] William III.

1807. The Silesian campaign. Glogau and Breslau taken by the French (January 7).

Siege of Dantzic (March 19).

The BATTLE OF EYLAU, the most bloody of all Napoleon's victories. The French 54,000 strong, the allied Prussians and Russians 72,000 (February 8).

* The utter collapse of the Moscow expedition melted this snow-ball, and by the summer of 1813 it vanished in the sudden outburst of German patriotism.

Army of reserve created, consisting of French, Germans, Italians, Dutch, and Spaniards (40,000 men).

Capitulation of Dantzic (May 26).

The Russians beaten at Heilsberg (June 10), and again at Friedland (June 14).

Soult occupies Königsberg (June 16).

Interview of the two emperors, France and Russia (June 22).

TREATY OF TILSIT (July 8). Napoleon restores to Prussia Pomerania, Brandenburg, and Silesia. Dantzic is constituted a free city.

Hessen-Cassel formed into a kingdom for Jerome Bonaparte.

The duchies of Posen and Varsovie, with Poland, erected into a grand-duchy for the king of Saxony, who is received into the Confederation of the Rhine.

The princes of Oldenburg and Mecklenburg re-established in their respective sovereignties.

809. Napoleon forms Tuscany into a grand-duchy for his sister Elisa (March 2), and gives the grand-duchy of Berg to Louis Bonaparte, son of Louis [Bonaparte] king of Holland.

The fifth coalition against France by Austria and Great Britain (April 9), dissolved by the battle of Wagram (July 6, 1809).

The archduke Karl seizes Munich (April 9).

Napoleon wins the battle of Ingolstadt (April 20), takes Landshut (April 21), defeats the arch-duke Karl at Eckmühl in Bavaria (April 22), takes Ratisbon, where he is wounded in the heel (April 23).

The French marshal Masséna defeats the Austrians at Ebersberg (May 13).

The Tugend-bund in the north of Germany provokes an insurrection in favour of fatherland (April and May).

Napoleon adds the states of the Holy Roman Empire to France (May 17).

Napoleon defeated by the arch-duke Karl at Aspern (May 21), and at Essling (May 22).

Napoleon excommunicated by the pope (June 10). The pope made prisoner is taken to Savōna (July 6).

Siege of Presburg by Davoust (June 27).

BATTLE OF WAGRAM won by Napoleon (July 6).

TREATY OF PEACE signed at VIENNA (October 14). Austria divested of almost all her estates.

810. The emperor of Austria (Francis I.) gives his daughter Maria Louisa in marriage to Napoleon (April 2).

Louis [Bonaparte], king of Holland abdicates (July 3), and Holland is united to the French empire (July 9).

University of Berlin opened (October 15).

Abolition of corporations in Prussia (October 27).

In imitation of the division of France into departments, Bavaria is divided into nine circles, and Würtemberg into twelve departments (October 1 to November 12).

812. THE MOSCOW EXPEDITION.—Napoleon enters Moscow September 15, and evacuates it October 19-24.

813. Frederick-William III. of Prussia calls to arms all the male strength of his kingdom (February), and declares the Confederation of the Rhine dissolved (March), but it was not broken up till the battle of Leipzig (October 18, 19) when Saxony and Würtemberg joined the allies, Bavaria followed at the end of the month.

The Fourth Coalition against France (October 6, 1806, to July 7, 1807).

Frederick-William III. of Prussia, a young man who had quite ately succeeded his father, justly alarmed at the magnitude of the Confederation of the Rhine," resolved no longer to remain eutral; and demanded that the French troops should be withrawn from Germany. This, of course, was a virtual declaration f war; and both sides prepared themselves for the inevitable

fight. Louisa, the young queen of Prussia, "with hot ardent zeal would set the realm on fire," and rode about the streets of Berlin in military costume to rouse the spirit of the people. Napoleon wittily said of her, "she was Armida in her distraction setting fire to her own palace."*

Pitt and Fox were both dead, but the new ministry readily entered into a new coalition with Prussia, Russia, and Sweden, against the disturber of the peace of Europe. Austria took no part in this campaign. It began September 28, and by October 14 the fate of Prussia was sealed, by two defeats in one day,—at JENA [*Yea-nah*] and Auerstadt—the former won by Napoleon and the latter by Marshal Davoust, who was created "duke of Auerstadt" in reward of his victory (October 14, 1806).

After three or four more combats of no great moment Lübeck was taken; fortress after fortress capitulated; and by November the military monarchy of Prussia, once so powerful, was well-nigh annihilated.

Having taken Berlin, the capital, Napoleon visited Potsdam, the burial-place of Frederick the Great, and carried away the sword of that hero, to deposit it as a curiosity in the *Hotel des Invalides*† of Paris. He deposed the elector of Hessen, and raised Saxony into a kingdom.

What remained of the Prussian army, marched towards Königsberg, and was joined by an army of Russians. Napoleon followed, town after town fell into his hands with little resistance; and at last he halted at Eylau,‡ where was fought one of the best contested battles he had witnessed. A thick snow had covered the ground, and added greatly to the horrors of the day. The murderous struggle was repeatedly renewed, and the promise of victory swayed from side to side. Night closed upon the scene while the French were in retreat; but Napoleon claimed the day, because the foe during the night decamped, leaving him master of the situation (February 8, 1807).

Day after day fighting went on, always with the same result, till June 14, the anniversary of the battle of Marengo, when was fought the decisive battle of FRIEDLAND. It began at daybreak and continued far into the night. The allies fought manfully, and for many hours the balance was against the French; but when Ney and Victor arrived with reinforcements the scale was turned.

* Armida was the beautiful sorceress with whom Rinaldo fell in love; and when he left her to return to the army she tried to allure him back. Not succeeding in this she set fire to her palace, rushed into the midst of the battle, and was slain.—TASSO, *Jerusalem Delivered.*

† Invalides pronounce *Ahn-va-leed*

‡ Eylau pronounce *I-lou* (*au* like *ou* in the word "our").

and the allies gave up the struggle. The victory was complete, and Napoleon entered the town of Tilsit.

TREATY OF TILSIT (July 8, 1807).—Alexander of Russia expressed a wish to see the conqueror; a conference took place, and a treaty of peace was signed at Tilsit by Prussia, Russia, and France. Hard terms were exacted from Prussia, which was stripped of Brunswick. Hessen-Cassel and part of Hanover were formed into a new monarchy, called the "kingdom of Westphalia," and given to Napoleon's youngest brother, Jerome. The Polish territory of Prussia was also taken away, formed into what was called the "grand-duchy of Warsaw," and given to the king of Saxony. A fine of five-and-a-half millions sterling was exacted as an indemnity, and the Prussian army was restricted to 42,000 men.

The Fifth Coalition against France (April 9, to October 14, 1809).

Austria stood aloof from the fourth coalition, but it may well be understood that she was only watching her opportunity. The peace of Tilsit was signed in 1807, and at the opening of the year following (1808), Napoleon Bonaparte entered Spain to repair the losses which his armies had sustained there. Arthur Wellesley, afterwards duke of Wellington, had been sent to the peninsula to support the Spaniards, and the emperor of Austria thought this a favourable opportunity to rise and strike. So the army was strengthened to the utmost, the emperor's brother Karl was appointed commander-in-chief, and every thing was done to rouse the spirit of the people.

On the 9th April, 1809, the arch-duke left Vienna, and directed his march to Bavaria: but it was too late. Napoleon had quitted Spain at the close of the previous year, and was quite ready for the new trouble immediately it began. He left Paris the day after the arch-duke left Vienna, and took up his quarters at Ingolstadt, in Bavaria. Day after day the Austrians were defeated, twice on the 20th of April; at Landshut * on the 21st; Eckmühl * on the 22nd. This was a serious affair, as 20,000 prisoners, all the Austrian artillery, and 15 standards fell into the hands of the French. On the 23rd of the month, the Austrians were chased from Ratisbon. Here it was that Napoleon received his first and only wound, a slight one in the heel. May 13 he entered Vienna for the second time.

The arch-duke hearing of the fall of Vienna, marched thither and halted at ESSLING. Napoleon met him there, and a dreadful

* Landshut pronounce *Lants-hute.* Eckmühl pronounce *Ek-mool* (mool to rhyme with *wool*).

conflict commenced on the 21st of May, which was renewed the following morning. Here it was that kaiser Rudolf in 1276 overthrew Ottokar, king of Bohemia, and here it was that Napoleon met his severest check. Not only was marshal Lannes [*Lan*] slain, but 30,000 French were made prisoners. Having reinforced his army from Italy, Bavaria, Würtemberg, and Saxony, Napoleon Bonaparte resolved to measure swords again. Pretending to make preparations of battle on the former site, he completely deceived the foe, for on the 4th July, during a terrific thunderstorm, he marched six miles lower down, crossed the Danube, and drew up his order of battle near the village of WAGRAM. This was a serious disadvantage to the arch-duke, as it compelled him to meet the foe in a most unfavourable position, and rendered his previous operations of no avail. At daybreak, on the 6th of July, the fight began, and by 10 o'clock in the morning its issue was decided. The French were victorious, their loss did not exceed 5,000 men, while that of the Austrians was at least 8 to 1, according to the French bulletins.

The emperor of Austria now found it useless to continue the contest longer. An armistice was proposed, and on the 14th of October was signed the TREATY OF VIENNA, in which Francis I. agreed to recognise all the political changes enforced by Napoleon, to cede to him several provinces,* to discard his English allies, and to observe faithfully "the continental system," that pet folly of the French emperor.†

SECOND MARRIAGE OF NAPOLEON (April 2, 1810).—Napoleon, decidedly the foremost man of all the world, now above forty years of age, emperor of half Europe, "the expectancy and rose" of France, had still a crook in his lot, a thorn in his flesh, a poison drop in his cup, a puddle in his path. He had been married to Josephine for thirteen years, but was without an heir. This was a great grief to him. He hoped to be the founder of a long line of kings, but began to fear his dynasty would begin and end with himself.

Under hope of obtaining a posterity he divorced his virtuous and loving wife, called his *Good Angel*; so amiable and gracious, so honoured and beloved, that he frequently said to her "I can win battles, but you win hearts."

Josephine being informed of the mutual wish of her husband and the nation regarding a successor, nobly sacrificed her own

* He ceded Carniola, Friuli, Croatia, part of Dalmatia and Trieste to France; Salzburg to Bavaria; and Galicia to Russia and Saxony.

† The "Continental System" was a prohibition to deal with Great Britain, to hold every Englishman who set foot in the country a prisoner of war, and all British merchandise as lawful prize. It was a "pet folly," for commercially it was cutting off the nose to be revenged on the face, inasmuch as England was the best customer of Germany.

private feelings and splendid position, and actually consented to her husband's marriage with Maria Louisa, arch-duchess of Austria, the most ancient and illustrious house in Europe.

On the 20th March, 1811, Napoleon's joy was full; the climax of his wonderful destiny was attained,—a son and heir was born. The infant from his cradle was proclaimed *King of Rome.* This was the "crest unto the crest" of all his hope, but was almost the last of the brilliant gifts of fortune accorded to him. Already the storm was gathering, the noise of the thunder might be heard, the blackness of the darkness might be seen. It might be no bigger than a man's hand, but it portended the coming rain; and in four more years the Phaĕton who drove for a little day the chariot of almost all Europe was a poor discrownëd exile in the island of St. Helēna, "fallen like Lucifer, never to rise again."

In the year 1811, in Fortune's cap Napoleon "was the very button," but in 1812 "he and Fortune parted." It was the fatal year of his retreat from Moscow, when famine, pestilence, and the sword, fatigue, disaster, and the unusual severity of a Russian winter, combined to plague him. Every bridge was broken down to increase the labour of his retreat. Every convoy was intercepted. Plunder was impossible. Rest and repose were impossible. And, to add to these "griefs upon griefs," on the 7th November, there fell a terrible snow-storm, accompanied with a cold and biting wind, fierce as a tornado. The roads were no longer discernible. Multitudes fell into ditches and died there. The horses perished "not only by hundreds but by thousands;" and no little of the artillery and baggage had to be abandoned.

In less than a month, the 110,000 who started from Moscow were reduced to 80,000. With these Napoleon hastened to reach the Vistŭla, but found, on nearing the Berezȳna, that the bridge had been destroyed. By a dexterous manœuvre he contrived to deceive the vigilance of the foe, and constructed two new bridges, one for the cavalry, and one for the foot; but now befel a calamity more like romance than history: Napoleon himself passed first, and took his route towards Zemlin. Next day a Russian army came up, and opened a dreadful cannonade on those who were seeking to cross the bridges. Suddenly the bridge for the cavalry broke in, and the whole way was blocked up by horses, baggage-wagons, carriages, artillery, and men, advancing at full speed towards the river. On rushed they all to the other bridge,—horse and foot, gun-carriages and baggage-wagons, in inextricable confusion. The strong thrust the feeble into the river, or trod them under foot. Hundreds were crushed to death—an army of

Russians was close behind, was in sight, when one of the Fren generals, who had crossed the bridge, ordered it to be fired t arrest pursuit. Horrible beyond description was the scene whi followed. The mass on the bridge was so wedged in, it could n move. It saw the double death; and shrieking, struggli cursing, imploring, sank into the stream below. Those wh escaped, regardless of discipline and authority, ran for their liv and the retreat was a mere stampede, a "save who can."

The loss of the French in this deplorable campaign, has bee estimated at 200,000 men. Napoleon's star "shone darkly ove him," and "his glory, like a shooting star, was falling from th firmament."

Misfortunes never come in single file. While the French arm retreating from Moscow was thus cruelly dealt with, the armies i Portugal and Spain were being defeated in every direction by th duke of Wellington. He had chased them from Douro, i Portugal, right out of Spain; and on the 9th November, 1813, th great duke slept for the last time on Spanish ground.

NAPOLEON'S DOWNFALL.

FROM THE MOSCOW EXPEDITION TO THE BATTLE OF WATERLOO. 1813 TO 181

Contemporary with George III. of Great Britain (1760–1820).

CHIEF EVENTS.

1813. The senate of France accord Napoleon 350,000 men (January 11).
Frederick-William III. calls to arms all the male population of Prussia (February
Frederick-William III. declares "The Confederation of the Rhine" dissolve (March 29). It still existed, however, and melted away gradually as the terro Napoleon's name declined.
Napoleon hastens into Germany (April 15).
BATTLE OF LUTZEN won by Napoleon over the allied armies of Prussia and Rus (May 2).
The four days' defeat of the same allied armies, at Bautzen, in Saxony, at Wurtch and at Hochkirchen (May 19, 20, 21, 22).
Suspension of arms at the intervention of Austria (from June 4 to August 17).
The terms of peace proposed by Austria indignantly rejected (August 16).
The sixth and last coalition against Napoleon, consisting of Prussia, Russia, Austri Sweden, and Great Britain (August 16).
War declared by the allies against France (August 16).
The French repulsed at Gross Beeren by the Swedes (August 23).
The French defeated at Katzbach by Blücher (August 26).
The allies defeated at Dresden by Napoleon. Moreau slain in the battle (August 2
The French defeated at Kulm by the allied armies of Austria and Russia (August 3
The French defeated at Dennewitz by the Swedes (September 6).
The French defeated at Wartenburg in Prussia (October 3).
BATTLE OF LEIPZIG won by the allied Prussian, Austrian, and Russian armies.
(This battle is memorable for the defection of the Saxon and Würtemberg soldiers Napoleon's army.)
The destruction of the Elster bridge between Leipzig and Lindenau.

The French retreat to the Rhine pursued by Blücher. The Bavarians revolt from the Confederation (October 30).

The French marshal Davoust blocked up in Hamburg; Dantzic invested; the Russians blockade Magdeburg and occupy Cassel (October 28 to November 11).

The Prussians enter Amsterdam and declare the house of Orange restored (Dec. 2).

Geneva opens a passage to the Austrians.

Napoleon restores Ferdinand VII. to the throne of Spain (December 11).

14. Schwartzenberg, the Austrian general, invades French territory, and a Prussian army led by Blücher does the same (January 1).

The three sovereigns of Austria, Prussia, and Russia meet at Vesoul, in France (January 23).

Schwartzenberg and Blücher join their armies at Langres, in France (January 25).

Napoleon repulses the Prussians under Blücher at St. Dizier (January 27), and again at Brienne (January 29).

Napoleon defeated at Rothière the combined armies of Blücher and Schwartzenberg (February 1).

Blücher separates from Schwartzenberg, and, advancing towards Paris, is defeated by Napoleon at Champ-Aubert (February 10); at Montmirail (February 11); at Château-Thierry (February 13); and again at Champ-Aubert (February 14).

Schwartzenberg, with the Austrian army, next menaces Paris; and Napoleon, leaving Blücher, goes to oppose him, and defeats him at Méry-sur-Seine (February 24).

Bernadotte of Sweden joins Blücher's army, and the two march towards Paris. Napoleon is beaten by them at Laon (March 7).

The Austrian general Schwartzenberg makes a second move towards Paris, and Napoleon meets him at Arcis-sur-Aube, but the fight is indecisive (March 20).

Schwartzenberg joins Blücher and Bernadotte (March 23), and the combined armies reach Paris (March 29).

Paris surrenders (March 30).

The czar of Russia and king of Prussia enter Paris with their armies (March 31).

Napoleon deposed by the French senate (April 3).

Napoleon signs his abdication at Fontainebleau (April 11).

Napoleon banished to the Isle of Elba (April 20).

Restoration of Louis XVIII. to the French crown (May 3).

Death of Josephine, the divorced wife of Napoleon (May 29).

THE PEACE OF PARIS (May 30).

CONGRESS OF VIENNA (October 1).

15. Napoleon Bonaparte escapes from Elba (March 7).

Germanic confederation established (June 8), dissolved 1866.

Napoleon defeats the Prussians under Blücher at Ligny (June 16); but the same day the French were worsted at Quatre Bras. In this combat Frederick-William duke of Brunswick was slain.

THE BATTLE OF WATERLOO, in which the French, led by Napoleon, were defeated by the allies, commanded by the duke of Wellington (June 18).

Second abdication of Napoleon (June 22).

The allies take possession of Paris (July 7).

Napoleon banished to St. Helēna (October 18).

SECOND TREATY OF PARIS (November 20).

Reorganisation of Germany.

Germany only waited its opportunity, and justly thought this 'rench disaster the joybell of deliverance. Prussia was the first) move. A secret society, called the *Tugend-bund* or League of 'irtue, was organised by the students, having for its object the xpulsion of the French from German soil. This bund was ›ined by all sorts of men, students and professors, patriots and

fanatics—all who smarted under the scorpion lash of the Corsican Sesostris.

Then again, the restriction of Napoleon, at the Peace of Tilsit, to limit the army of Prussia to 42,000 men, was turned to good account, and skilfully evaded. The army was nominally kept to this maximum, but as soon as one set of men were well drilled and trained for war, it was replaced by another; and in this manner the whole male population was one vast army without the expense of keeping up more than 42,000 at a time.

This sort of militia was called the *land-wehr* and *land-sturm*, that is, the "land-defence" and the "land-assault" levies. The former included all young men up to the age of 40, and the latter all men between 40 and 60. The land-wehr could be called to arms on all occasions, and was, in fact, the general soldiery of the nation; the land-sturm was called into service only when the country was invaded or assaulted, and was not expected to be sent on foreign service. In times of war it was required to act as a home militia, but not to follow the land-wehr beyond the frontiers (March 17).

Every battalion of the land-wehr had, and still has, its squadron of *uhlands* or "hussars," mounted on fleet horses, lightly clad, and armed with sword, pistol, and lance. These uhlands did notable service in the Franco-Prussian war half a century later (1870).

On February 3, the young king of Prussia (Frederick-William III.) issued an appeal to the young blood of Prussia to arm in defence of fatherland, and on the 18th (1813) he formed an alliance with Russia against the common enemy. The "call" was eagerly responded to,—young men flocked to the standard, and one spirit breathed in all. There could be no doubt of the earnestness this time to avenge on France the injuries and insults offered by her to Germany. Every man was ready for martyrdom, if need be; every man would subscribe to the words "come the three corners of the world in arms, and we shall shock them."

The Sixth and Last Coalition against Napoleon (August 16, 1813, to the end of the year 1815).

Napoleon saw the gathering storm, and obtained from the senate a new levy of 350,000 men. He was in Germany by the 15th April, drove the allied Prussian and Russian forces out of LUTZEN, May 2; gained the barren victory of BAUTZEN on the 21st; and ten days afterwards obtained possession of BRESLAU,* in Silesia.

* Pronounce *au* like *ou* in the word "our."

Francis I., emperor of Austria, the father-in-law of Napoleon, ow proposed to mediate between the combatants, and a congress as opened at Prague on the 4th June, when an armistice for two onths was agreed upon.

At the end of July the terms proposed, as the basis of a treaty, ere that Napoleon should abolish "The confederation of the hine," and circumscribe the empire of France by the Alps, the hine, and the Meuse. These terms were indignantly rejected, nd the kaiser declared war against his son-in-law. The natural esult of this declaration was a *sixth coalition*, formed of Prussia nd Russia, Austria, Sweden, and Great Britain, with the sole iew of overthrowing Napoleon the "great disturber." All minor etails were wisely held in abeyance till this "one thing needful" as accomplished.

The torch of the Corsican adventurer was nearly burnt out. It eally seemed that Josephine was his good star and his Austrian ueen his malignant one. Till his divorce all went well with him, nd on his "sword sat laurelled victory." With the divorce he eemed "wedded to calamity." First came the Moscow expedi- ion (1812). A slight flash burst forth in the spring of 1813, but he year closed with loss upon loss. Next year (1814) Paris urrendered to the allies, and Napoleon was banished to Elba; nd in 1815 was the battle of Waterloo and the banishment to St. Helēna. The torch was gone out, and only smoked awhile in a distant land, and then—well, "since the torch is out, lie down, and stray no further."

Six combats ensued, in five of which the French were defeated by the allies, and then came the great Battle of Leipzig, one of the most sanguinary and decisive of modern times. The French, commanded by Napoleon, numbered 160,000 men; the allied Prussian, Austrian, and Russian forces amounted to 240,000. During the action 12,000 Saxons, in Napoleon's army, deserted, and this determined the fate of the field. Napoleon ordered a retreat over the bridge which crossed the river Elster.

Under this bridge the French engineers had laid a mine to prevent pursuit; but it exploded while the whole rear of the French army was still on the Leipzig side of the river. A cry of dismay arose; many threw themselves into the river; many were killed by the explosion; and the rest were taken prisoners.

Next day the allied sovereigns made their solemn entry into Leipzig, and congratulated each other in the great square of the city on the deliverance of Germany, and the dissolution of the "Confederation of the Rhine." The spoils were enormous:

15,000 prisoners, 250 field-pieces, 900 caissons, besides ca and colours. Of the 160,000 French brought into the field, 80,000 escaped with their imperial commander (October 16, 19, 1813).

THE ALLIES ENTER PARIS (March 31, 1814).—On returning Paris after this disaster, Napoleon demanded another army. T Senate accorded him a levy of 300,000 men, but the Legisla Assembly ventured to oppose the grant, and even to pa vote of censure on their emperor. Napoleon was furious; p nounced its instant dissolution; and prepared himself for one effort. He had yet to learn that a falling tree can never be upright.

Leaving his Austrian wife regent, and his brother Joseph charge of the capital, the Scourge of Europe entered on his campaign.

All the frontiers of his empire had been snatched from hi The English, under Wellington, had advanced to the south of Pyrenees; 150,000 Austrians and Russians, under Schwartz berg, were debouching into France by Switzerland; 130, Prussians, under Blücher, were marching from Frankfort; 100,000 Swedes, under Bernadotte, had reached Belgium. S was the desperate aspect of affairs at the beginning of 1814. T emperor, in this terrible crisis, despatched Augereau [*O-zjĕ-ro*] i Lyons to arrest the march of the Austrians; Eugène he sent defend Italy; Soult to the Pyrenees to oppose Wellington; whi he himself marched against Blücher and Schwartzenberg.

The Austrians were successful against Augereau, and succeed in occupying Lyons. Murat [*Mu-rah*] king of Italy, so far fr co-operating with Eugène, forsook the sinking ship of his imper brother-in-law, and made common cause with the allies. A Soult was utterly trodden under foot by the British army und Wellington. In all points the allies were victorious, exce against Napoleon himself, who defeated both Blücher a Schwartzenberg; but his victories were barren, as the alli succeeded in effecting a junction and reaching Paris.

It was nearly two centuries since Paris had been threatene with invasion. The empress fled. Joseph capitulated. T allies were admitted into the city; and Talleyrand, in the name the senate, declared Napoleon deposed.

In the meantime the discrownëd emperor turned aside Fontainebleau, where he was compelled to sign his abdicatio and was banished to the little island of Elba, in the Mediterrane sea.

Thus fell the colossus of the 19th century, after having governed France for 14 years. Never was it given to man to achieve more brilliant success; and no man ever so deeply shook the thrones of Europe. He is now fallen; but his career is not ended. The giant will put on strength again in less than twelve months, "for he weened, by fight or by surprise, to win [e'en] yet the height of his aspiring."

With the restoration of Louis XVIII. to the throne of France this history has no concern; but in October was held in VIENNA a CONGRESS of the allied sovereigns to distribute the spoils of the French empire. It was found impossible to satisfy the greed of the different powers; and probably they would have fallen out into war had they not been startled by the alarming news that Napoleon had escaped from Elba, was gathering around him the best strength of France, and was preparing to "set his life upon a cast" (March 7, 1815).

No time was to be lost. All the allies girded on their swords; and by June 15 a combined English and Prussian army was quartered in the vicinity of Brussels under the command of Wellington and Blücher.

Napoleon, with his usual promptitude, was ready. It was his intention to divide and conquer; so he directed Ney to drive the allies from *Quatre Bras*, while he himself went to *Ligny* to encounter Blücher. The attack on Blücher was successful, but the defeat was not sufficiently grave to prevent his appearing two days afterwards on the field of Waterloo. The attack of marshal Ney was less successful; for, at the close of the day he was obliged to withdraw his troops, and give up the point he had most bravely contested.

BATTLE OF WATERLOO (June 18, 1815).—Napoleon, triumphant at Ligny, proceeded at once to meet the English, Dutch, and Hanoverian troops, under the command of Wellington. It was a motley group, but such as they were, the duke drew them into array near Waterloo, and waited the attack of the French army. Never was battle more momentous. The fate of Napoleon, the fate of Europe, hung on the issue of the field.

On the 18th June, at ten in the morning, the action began. It was a desperate affair, Napoleon thought to overwhelm the foe before Blücher arrived with reinforcements, but the iron duke was of unyielding stuff, and stood his ground with unflinching obstinacy till six at night. A body of troops now appeared in the distance. Who are they? Are they about to throw the poise into the British balance, or into the scale of France? Both

armies are on the tiptoe of expectation. Napoleon hoped it w Grouchy; Wellington that it was Blücher. It was Blücher w his Prussians. The victory was complete. The carnage horri The spoil immense. This was the most glorious victory e won by British arms, and the most happy in its consequenc It was won over the greatest captain of the world, and the fin troops, by sheer fighting, not by strategy or trick, accident or lu but by patient endurance, courage, and skill. The victory w decisive, and it settled the state of Europe.

Napoleon was lost. His honour, his crown, his hope, his a had been cast upon one stake, and the stake was lost, lost beyo hope, lost beyond redemption. When he saw the resistance the British, he took snuff by handfuls; and as the guards at th command of Wellington made their last charge, he said to o of his officers "Let us be off, it is all over."

To Paris he fled, leaving his army, as he did in Russia. H demanded of the senate another levy, but his appeal was n listened to; and on the 22nd June he again abdicated. Th fell the new Sesostris, "whose game was empire, and who stakes were thrones." In October he was sent in exile to S Helēna "to fret out" what few years remained to him "of lif fitful fever."

> "Plunged in a dungeon, he had still been great;
> But lo! how little was this middle state! . . .
> A single step into the right had made
> This man the Washington of worlds betrayed;
> A single step into the wrong has given
> His name a doubt to all the winds of heaven."
>
> —BYRON, *The Age of Bronz*.

FROM THE BATTLE OF WATERLOO TO THE DEATH OF FRANCIS I.

1815 TO 1835.

Contemporary with George III., 1760–1820; *George IV.*, 1820–1830; *William IV.*, 1830–1837.

EMPEROR OF AUSTRIA: Francis I., died 1835.
KING OF PRUSSIA: Frederick-William III., 1797–1840.
KING OF BAVARIA: Maximilian-Joseph, died 1825; Louis I., 1825–1848.
KING OF SAXONY: Frederick Augustus I., 1806–1827; Antony I., 1827–1836.
KING OF WURTEMBERG: Frederick, died 1816; Frederick-William I., 1816–1848.
GRAND-DUKE OF BADEN: Karl Louis Frederick, 1811–1818; Louis William Augus 1818–1849).
DUKE OF BRUNSWICK: Frederick-William, 1806–1815; Karl Frederick, 1815–1830; Willia 1830, abdicated 1831; when Brunswick was joined to Prussia.
With many more of inferior importance.

CHIEF EVENTS.

15. Germanic Confederation established (June 8). By this confederation all the German princes were bound to grant representative constitutions to the people under them.
Treaty of the HOLY ALLIANCE signed by Austria, Prussia, and Russia (Sept. 26).
16. The German diet, as constituted by the Germanic Confederation, holds its first session (Oct. 1).
Lippe-Schauemberg, Schwartzburg-Rudolstadt, Saxe-Weimar, and Waldeck, receive constitutions.
817. Duke William grants a new constitution to Nassau.
818. Servitude abolished in Würtemberg (Jan. 1).
Saxe-Coburg-Saalfeld receives a representative constitution (March 19).
Bavaria (May 26); Baden (Aug. 22).
819. Würtemberg receives a constitution (Sept. 29); Hanover about the same time.
820. Hessen-Darmstadt receives a representative constitution (Dec. 17).
821. Saxe-Coburg receives a representative constitution (Aug. 8).
824. Saxe-Meiningen receives a representative constitution (Sept. 4).
828. The Zollverein formed (Jan. 28).
1830. Brunswick and Saxony receive representative constitutions.
1831. Hessen-Cassel receives a constitution (Jan.); Hanover a second constitution (Feb. 22).
1833. The Zollverein reorganised (March 22–30)
1835. Death of Francis I. emperor of Austria, who began to reign as Francis II. kaiser of Germany.

After the fall of Napoleon, the German princes thought that all the lands taken from them by the French would be restored; but this idea could not be carried out, and they were obliged to content themselves with the boundaries which existed in 1792.

The new kingdom of Westphalia, made by Napoleon, was at once abolished. *Prussia* received part of Saxony, the Rhineland, and Swedish Pomerania. *Austria* received back the Tyrol and Salzburg. *Hanover* was erected into a kingdom. *Weimar*, *Mecklenburg*, and *Oldenburg*, became grand-duchies. *Lubeck*, *Bremen*, *Hamburg*, and *Frankfort*, free cities.

The jealousies of Austria and Prussia, and the unwillingness of Bavaria and Würtemberg, effectually prevented the restoration of the German *empire*, so the sundry states were bound together into a bund, called THE GERMAN CONFEDERATION. This league or bund was made up of thirty-nine states, including the four free cities. Each state was to remain independent in all matters except such as affected the general interest. A permanent diet, consisting of the plenipotentiaries of the States, was established, Frankfort-on-the-Main was fixed on as the place of assembly, and Austria presided. The first session was held November 5, 1816, and decreed that representative constitutions should be granted to every state, and that every one in each state should have equal rights regardless of religious creeds.

This division of Germany into thirty-nine states was its weakness. Austria was jealous of Prussia, and Prussia of Austria. The small states were jealous of the larger ones, and the larger ones coveted the weaker. So, instead of a united Germany, there were thirty-nine governments tied together with a rope of sand, whose only agreement was jealousy of each other.

The history of the next ten years is little else than that of the pitiful devices by which the German rulers sought to crush popular rights, and to submit the many to the ruling few.

In Austria prince METTERNICH was the controlling spirit. His political system was the old one of "the divine right of kings" and the sin of revolutions. Hence the scandalous union called the HOLY ALLIANCE (Sept. 26, 1815), entered into by Russia, Austria, and Prussia, to stamp out all popular demonstrations, and to preserve intact the absolutism and privileges of royalty. In 1822 England protested against this "unholy" compact, and in 1830, when the second French revolution broke out, Francis I. "emperor of Austria," exclaimed "All is lost!" Metternich thought otherwise. True, half the thrones of Europe were emptied of their rulers, but Metternich clung to the *old régime* to the last. To calm the people he was asked to resign, but said to the deputation which waited on him, "No, gentlemen, I will not resign." The arch-duke John then said, "I have already told you, prince Metternich, to resign." The old man indignantly replied, "Is this the return I get for fifty years' services?" and next day left the city in a huff. He died at the age of eighty-six in 1859, as the *Times* remarked, "renowned rather than great, clever rather than wise, venerated for his age more than for his powers, and admired more than lamented."

Prussia was not quite so fossilised as Austria, but even Frederick-William of Prussia tried to smother popular aspirations, and stamp out secret societies, as dangerous to the powers that be.

In 1830, Charles X. of France was driven from his throne. He was a "Holy Alliance" man, with Stuart notions of the "divinity that doth hedge a king;" but the day was past when kings could say, "I am the state." The spirit of the revolution leavened the states of Germany. Prussia and Austria were too powerful to be disturbed, but the smaller states were a good deal shaken. In Brunswick the duke Karl Frederick was chased from the dukedom by insurgents, just as Charles X. had been driven from France. His brother William, who succeeded him, granted the required constitution. Saxony followed suit, and in 183- Hessen-Cassel, and even Hanover, stood out no longer.

THE ZOLLVEREIN (1819–1828).—Almost the only sensible thing done by the states of Germany since the fall of Napoleon was the establishment of a Customs Union called the Zollverein. It was set on foot by Bavaria and Würtemberg. Another union was made with a similar object for the northern states, having Prussia for its leading power; and a third was constituted in central Germany. In 1833 the idea of an amalgamated Zollverein was started, which was joined by almost all Germany except Austria. It removed many obstructions to commerce, and was of infinite service in bringing Prussia to the fore-front, while Austria fell behind, no less averse to reform than Russia or Turkey (1833–1836.)

On March 2, 1835, Francis I., emperor of Austria, died. As kaiser he had ruled over Germany for thirteen years, and when the Holy Roman Empire was dissolved, he reigned over Austria as emperor for nearly thirty more. He laboured hard and honestly for the welfare of his subjects, encouraged the making of roads and canals, and the introduction of manufactures. His horror of everything revolutionary had some excuse, seeing his aunt, Marie Antoinette, had been scandalously guillotined, as well as her husband. Napoleon was a nursling of the revolution, and Napoleon was the plague of Austria. Francis I. was succeeded by his son Ferdinand, a weak-minded emperor, who abdicated in 1848, in favour of his nephew, Francis-Joseph.

FREDERICK-WILLIAM IV. OF PRUSSIA.

BORN 1795. REIGNED 21 YEARS, 1840–1861.

Died January 21, 1861. Aged 65 years and 3 months.

Contemporary with queen Victoria.

Father, Frederick-William III. *Mother*, Louisa Augusta of Mecklenburg-Strelitz. *Wife*, Elizabeth Louisa of Bavaria.

CHIEF EVENTS.

1840. Publishes an amnesty.
1842. Visits London, and stands godfather for the prince of Wales.
1846. Is visited by queen Victoria (August).
His life attempted by Tschech (July 26).
1847. Refuses the demand for a constitution.
1848. Insurrection in Berlin (March 15 to 19, 21).
War with Denmark on the Schleswig-Holstein question.
Publishes a constitution (December 5).
1849. Elected German emperor by the diet, but declines the honour.
1850. The king promises by oath to maintain the new constitution (February 6).
His life again attempted. This time by Sefeloge (May 22).
1852. Abolishes the constitution (1852–54).
1858. Seized with disease of the brain, and a regency appointed.
1861. Died (January 21).

AUSTRIA.

1848. Prince Metternich flees to England (March 13).
Francis-Joseph succeeds his uncle Ferdinand (December 2).
1849. Publishes a constitution (March 4). Repealed 1851
1859. The Franco-Austrian war (June and July).
Loses Lombardy by the Peace of Zurich.
1860. A new constitution granted (October 20).

In 1840 Frederick-William IV. succeeded his father in the kingdom of Prussia, and, as he was known to be a wise prince, his accession to the throne was looked on as the dawn of a more liberal government. He began his reign by a free pardon to all political prisoners; and he received with open arms the brothers Grimm, who had been driven from Göttingen by Ernest Augustus king of Hanover. These were wise acts, but it was soon found that Frederick-William IV. was as autocratic as his predecessor had been.

In 1848 the third French revolution broke out, and caused in Germany a widespread dissatisfaction, All the people clamoured for constitutional governments, and demanded: Freedom of the press; trial by jury; national armies; and political representatives. As, however, there was no unity of action, the platform fell to the ground, and the attention of the people was diverted by the Schleswig-Holstein question.

The Schleswig-Holstein question was this: Did these two duchies belong to Denmark or to Germany? It might be thought at first sight that this question could present no real difficulty; for, as they were parts of the kingdom of Denmark, they must of necessity belong to that kingdom. Not exactly so. For example, Hanover belonged to the crown of England, but when queen Victoria ascended the throne it no longer followed the crown, because no woman was allowed to rule in Hanover. So was it with Holstein. This duchy was only a fief of Denmark, and, though the duke owed homage to the crown, he was independent of it. In the reign of our Henry VIII. it so happened that the duke of Holstein was also king of Denmark, and therefore held the double title "king of Denmark and duke of Schleswig-Holstein."

Holstein, as an independent duchy, joined the German Confederation, and, as the king of Denmark was also duke of Holstein, he was *ex officio* member of the same bund.

In 1846 the king of Denmark declared the two duchies were henceforth to be united to the crown, but Holstein demurred and appealed to the German Confederation. The diet warned the king to respect the rights of the duchy, and the king replied that

he never intended to infringe them. Nearly two years had rolled on, when the third French revolution (1848) greatly disturbed the states of Germany, and the spirit of insurrection spread into Holstein. The king of Denmark sent troops to put down the revolt. The German diet sent troops to defend Holstein as a member of the confederation. More or less fighting went on till 1851, when peace was effected, and the Great Powers of Europe signed in London a protocol (1852) guaranteeing to Denmark the possession of the duchies. This was all very well, but neither the confederation nor the duchies would acknowledge the obligation of the protocol; so the "serpent was scotched, not killed."

The rest of this question must stand over for a while. It opens again in the year 1863. (*See* p. 296).

ABDICATION OF FERDINAND (Dec. 2, 1848).—In the meantime it seemed likely that the Austrian empire would fall to pieces. Bohemia and Italy were in revolt,—the Hungarians demanded home rule, and Prussia was watching her opportunity to supplant her rival. The danger was averted, at least for a time, by the abdication of Ferdinand in favour of his nephew Francis-Joseph.

DIFFERENCES OF PRUSSIA AND AUSTRIA (1849–1853).—Germany had long been thirsting for unity, but the moot point was who should be elected emperor. Should the emperor of Austria be emperor of Germany also, or should the king of Prussia be the overlord of the German-speaking states. The Frankfort diet drew up a formula; but Austria objected, and proposed the appointment of a board consisting of seven princes, Austria and Prussia being chairman and chief alternately. This scheme did not commend itself to the diet, and Frederick-William IV. of Prussia was named "emperor of Germany." Frederick-William knew if he accepted the honour it would involve him in civil war, and, not having the heart to "pluck honour from the nettle danger," he declined it, saying he could not take on himself the responsibility of the imperial title unless he was assured that it was the unanimous wish of all the German princes and free cities; he invited, however, the several powers to send deputies to Berlin to discuss the question. In fact, he was afraid to be the same in act as in desire, and let "*I dare not* wait upon *I would*, like the poor cat i' the adage." The deputies met (1849), and a "German Union" was determined on, with Prussia at the head. To this, of course, Austria objected, and prayed the princes to

send deputies to Frankfort to re-organise the Germanic Con-federation. So Germany was a house divided against itself. No world two suns can bear, no empire two masters. Austria, Bavaria, Würtemberg, Hanover, Saxony, and the two Hesses were on one side, Prussia and the smaller North German states on the other. It was Austria and the Confederation against Prussia and the Union.

A little spark would suffice to set the hostile spirits in a blaze, and it was not far off. The elector of Hessen-Cassel violated the fundamental law of the constitution by levying taxes without applying to his "parliament." The "parliament" protested, and was at once dissolved. Austria backed up the elector, but Prussia took the other side. Austria and Bavaria sent troops into the electorate to "defend the right" by the logic of the sword; and Prussia, with greater vigour, actually held by her troops the towns of Cassel and Fulda. Austria insisted that Prussia should with-draw her troops, but Prussia refused to do so. War seemed inevitable; but a compromise was proposed, and the fire-eaters consented to refer the question to a conference to be held at Dresden. The conference met in 1850; but everything sug-gested by Austria was opposed by Prussia, and everything proposed by Prussia was rejected by Austria, so the conference ended in airy nothing but a name.

THE FRANCO-AUSTRIAN WAR (1859).—"In a false quarrel there is no true valour." The quarrel over Hessen-Cassel was a thorough sham, and the antagonists did not come to blows.

In 1859, Napoleon III. was inspired with the "idea" of driving the Austrians out of Italy. He thought to gain over Italy as a useful ally in case of war with Prussia, for he watched and waited for the opportunity of making the Rhine the boundary of France. War was proclaimed, and the French emperor himself went in person to Italy to command the campaign. While waiting for the concentration of the five armies, he sent forwards to MAGENTA his friend MacMahon. He was vigorously attacked by the Austrians, but sustained the onslaught so sturdily that the Austrians retreated, not without loss of prestige and men. For this brilliant action MacMahon was made on the field a marshal of France, and received the title of "duc de Magenta" (June 4, 1859).

On the night of the 23rd of June the Austrians crossed the Mincio and resolved to take the offensive. Early next morning some 250,000 of them occupied the formidable position of SOLFERINO; and the allied French and Sardinian army were

to dislodge them. The fight began at six in the morning and continued till three in the afternoon, when the Austrians retreated, leaving 1,500 prisoners in the hands of their opponents (June 24, 1859).

The Austrians next entrenched themselves in the famous "Quadrilateral" or four fortresses;* but while expectation stood on tiptoe, a telegram flashed through Europe that an armistice had been privately concluded between the emperor of the French and the emperor of Austria. A treaty of peace was signed two days afterwards, by which Francis-Joseph ceded Lombardy to France. Napoleon III. handed it over to the king of Sardinia, and received for honorarium Nice and Savoy (July 12, 1859).

Victor Emmanuel king of Sardinia was proclaimed *king of Italy* in 1861; Venetia was added in 1866, and Rome in 1870.

Next year Frederick-William IV. of Prussia died, and the crown devolved on his brother William I. This was the golden period of Prussia, when Bismarck, by his sagacity and daring, not only placed it at the head of Germany, but won for her king the title of German emperor.

WILLIAM I. KING OF PRUSSIA AND EMPEROR OF GERMANY.

Regent 1858, King of Prussia 1861, Emperor of Germany January 18, 1871.
BORN 1797. REIGNED 1861–

FRANCIS-JOSEPH, EMPEROR OF AUSTRIA AND KING OF HUNGARY AND BOHEMIA.

Emperor of Austria 1848, King of Hungary and Bohemia 1867.
BORN 1830. REIGNED 1848–

WILLIAM I.

Father, Frederick-William III. (second son).
Mother, princess Louisa Augusta of Mecklenburg-Strelitz, married 1793, died 1810.
Wife, Maria Louisa Augusta, daughter of Karl-Frederick grand-duke of Saxe-Weimar, *m.* 1829.
Heir apparent, Frederick William Nicholas, born 1831, married Victoria, princess-royal of England (daughter of queen Victoria) 1858.

FRANCIS-JOSEPH.

Father, Francis Karl Joseph (second son of Francis I. emperor of Austria). He was the younger brother of Ferdinand, emperor of Austria, and hence Francis-Joseph would be the nephew of Ferdinand his predecessor.
Mother, Sophia, princess of Bavaria.
Wife, Elizabeth, daughter of Maximilian Joseph, of Bavaria, *m.* 1854.
Children, (1) Gisela, born 1856, married prince Luitpold of Bavaria 1873.
(2) arch-duke Rudolf, heir apparent, born 1858.
(3) arch-duchess Maria Valeria, born 1868.

* They were Peschiĕra and Mantua (on the Mincio), Verona and Legnāno (on the Adigĕ).

[illegible]

[illegible] [illegible] September [illegible]).

[illegible] [illegible] and Prussia agree to a joint occupa[illegible] [illegible]

[illegible] [illegible] (June [illegible]).

[illegible] "[illegible]" against Prussia, as the [illegible] (June [illegible]).

[illegible] [illegible], [illegible], and Hessen-Cassel, demanding [illegible] within twenty-four hours; and at the expiration of [illegible] kingdoms (June 15).

[illegible] Prussia.

[illegible] WAR (June 17).

[illegible] defeated by the Austrians (June 24).

[illegible] over the Prussians (June 27).

[illegible] by Prussia over Austria (July 3).

[illegible] Austria (July 15).

[illegible] the combatants to make a truce, [illegible] (July [illegible]).

[illegible] Austria entirely excluded from Germany.

[illegible] Venetia to Italy (October 3). Venetia had been [illegible] Austrian [illegible] with Lombardy the "Lombardo-Ve[illegible] [illegible]."

[illegible], [illegible], and Frankfort, incorporated with Prussia. The [illegible] [illegible] to Prussia in a bond, called the "North Ge[illegible] [illegible]."

[illegible] Prussia.*

[illegible] The [illegible] North German Confederation under the leadership of Pr[illegible] [illegible].

Hungary made a separate kingdom under the emperor of Austria. Henceforth [illegible] "Austro-Hungarian," and the ruler is entitled "emperor [illegible] [illegible]."

[illegible] France declares war with Prussia (July 19).

Battle of W[illegible] won by Prussia (August 4).

Battle of W[illegible] won by Prussia (August 6).

Battle of Saarbrück won by Prussia, same day.

Battle of V[illegible] won by Prussia (August 16).

Battle of Gravelotte won by Prussia (August 18).

Battle of Beaumont won by Prussia (August 28).

Battle of Sedan won by Prussia (September 1).

The emperor of the French gives up his sword to the king of Prussia (September 2).

Strasburg surrenders to Prussia (September 27).

Siege of Paris begins (October 5).

Metz capitulates (October 27).

The North German Confederation becomes the "German Confederation," by [illegible] voluntary union of Bavaria, Würtemberg, Baden, and Hessen (November).

1871. William I. of Prussia made "Emperor of Germany" (January 18).

Paris surrenders (January 28).

Peace of Frankfort signed (May 10).

* Prussia after the Seven Weeks' War consisted of—

The kingdom of Prussia, as before existing.
The kingdom of Hanover.
Hessen-Cassel, Nassau, Frankfort.
Lauenberg (since 1865), Schleswig, and Holstein.
Caulsdorf, Gersfeld, and Orb (ceded by Bavaria).
Hessen-Homburg, Amt-Homburg, Amt-Meisenheim (ceded by Hessen-Darmstadt).
Bavaria, Würtemberg, Hessen-Darmstadt, Baden, and Saxony allied to Prussia for mutual [illegible]

e Austro-Prussian or Seven-Weeks' War. (War declared June 17; Peace of Prague signed August 23, 1866).

After the fall of Napoleon Germany was split into thirty-nine ›vernments, the two most powerful of which were Austria and ussia. These states were united in a measure by a common nd called the German Confederation. It was the unity of a echanical mixture, like differently-coloured sands in a bottle, not e unity of a chemical compound, where every separate in-viduality is lost in the general mass. The unity of banded ates with separate interests may be all very well, but the Germans ghed for a more perfect union. It was not enough that Germany ould be a geographical expression, they wanted it to be an un-ivided empire. The moot point was where should the centre e, at Vienna or Berlin. The old empire was Austrian, and ıerefore Austria had the prestige in her favour, but Prussia was ıe strongest military power, and was more thoroughly German.

The riddle was now on the eve of solution, and Bismarck, the hief minister of Prussia, was the Œdipus to solve it. There are imes in a nation's history when one man sways it to the mood of what he likes or loathes. His influence is all powerful. He has nade himself master of the latent wish of the people, developes t, guides it, and brings it into substantive reality.

Such a man was count Bismarck in the reign of William I. of Prussia. A tall powerful man, with massive strongly-marked countenance, and decided features, the sure index of vehemence and strong passion. His grey eyes were clear and penetrating, but could turn a cold impenetrable gaze on any object they wished to watch. His high-bridged nose told of command, his mouth of an iron will, and his broad massive brow of deep thought and logical arrangement. His one idea was to place Prussia at the head of united Germany, and this idea he pursued through evil report and through good report. If the "parliament" went with him, well, but if not he still followed out his plan. Shakespeare says "spirits are not finely touched, but to fine issues;" this was certainly true in the case of Bismarck. His spirit was "touched" with patriotic ambition, and he would win or perish, nay more, his country should win or perish also. He knew exactly what he wanted, and like Cromwell he screwed his courage to the sticking place, and could not fail.

It so happened, just at this crisis, that William I. was king of Prussia. He was averse to a German war, no doubt, but having once set his hand to the plough, would not draw back. He would strike at first with a heavy heart, but after the flash of the first

cannon, would throw his whole soul into the fight, and lose h[is] monarch in the general.

An opportunity soon occurred for count Bismarck to set h[is] plan afoot. In 1863 the old Schleswig-Holstein question cropp[ed] up again. It will be remembered that the question had be[en] settled in London in 1852:* all the Great Powers agreed to uni[te] the duchies to Denmark. Prussia now pretended that the ki[ng] of Denmark did not treat the duchies fairly, and as Holste[in] belonged to the German bund, Austria and Prussia proposed th[at] the bund should send troops into the duchy to keep the pea[ce]. The bund declined to interfere, so Austria and Prussia too[k] military occupation of the duchies themselves. Denmark resiste[d], a war ensued; success fell to the side of the strongest battalion[s], and the duchies were severed from Denmark. England crie[d] shame. All Europe cried shame. History cries shame. N[o] matter. Count Bismarck said in his sleeve, "my cunning sha[ll] not shame me," and scored his first game (October, 1864).

His second—a quarrel with Austria—was not far to seek. If a man is resolved to throw stones, he can pick one up in any lan[e]. Prussia was ripe for war—not so Austria. Never was nation so w[ell] prepared as Prussia. Never was Austria less so. It had recentl[y] battled with France, and had been driven out of Italy. Hungary was on the eve of a revolt. Venetia wanted to join united Italy. And though the southern states of Germany sympathized wi[th] the emperor, there was no masterless passion to unite them lik[e] that which constrained Prussia. All Prussia had one wish; bu[t] in the southern states the feeling was "each one for itself, and Austria for us all."

The cause of the quarrel was no better than that of Demosthenes' travellers,† the "shadow of an ass, in the hot sunshine." It wa[s] infinitely ridiculous in the abstract, but it served as well as th[e] Irishman's coat at Donnybrook fair to provoke a fight.‡ It wa[s] simply this: Austria and Prussia had taken possession of the duchies. Austria held Holstein, and Prussia Schleswig. Er[e] long Bismarck objected to something. It was about equal to th[e]

* See p. 291.

† Demosthenes says, a traveller hired an ass to carry him to Megăra, and the master of the ass wen[t with] the traveller. At noon the sun was so hot that the traveller alighted and sat in the shadow of the as[s], b[ut] the master interfered and insisted that, as master of the ass, the shadow was *his* right, arguing tha[t the] traveller had hired and paid for the beast, and not for its shadow.

‡ The Donnybrook Fair adventure is that an Irishman taking off his coat trailed it along the road [daring] any one to stamp on it. Like Bombastes Furioso when he wanted to quarrel with king Artaxaminous, [the] fire-eater hung his military boots on a tree with this label—

"Who dares this pair of boots displace
Must meet Bombastes face to face."

This is a mere skit on Ariosto, who makes his hero Orlando in his rage, hang up his armour on a tree, w[ith] this distich attached to it—

"Orlando's arms let none displace
But such who'll meet him face to face."

offence of the rival retainers in *Romeo and Juliet.* Says one, "Do you bite your thumb at us, sir?" "I bite my thumb, sir," says the other. "Do you bite your thumb at us, sir?" demands the first speaker. "No, sir, I do not bite my thumb at you, sir, but I bite my thumb," and then they fight. Austria bit its thumb in Holstein, and Bismarck sent a protest to Vienna. The Austrian minister replied that the protest could not be listened to, and both prepared for war. Prussia obtained Italy for its ally under the promise of continuing the war till Austria gave up Venice.

In June, 1866, war was declared by Austria, and in seven weeks it was ended. Prussia won every move, and on July 3 (1866) was fought the decisive battle of SADOWA,* in Bohemia. It began at seven in the morning, and raged with great fury several hours. Early in the afternoon the crown prince of Prussia came up with his army, and the Austrians fell back. The Prussians pursued; the ranks of the retreating army were broken, and the retreat became a flight. This battle, one of the most important in modern history, virtually decided the great German question, Prussia and a united Germany.

Fighting still went on, but on July 26 (1866), the emperor of the French persuaded the combatants to an armistice, and on August 23 the PEACE OF PRAGUE was signed, by which Austria was wholly and entirely excluded from Germany. Prussia annexed Hanover, Hessen-Cassel, Nassau, and Frankfort. Bismarck in the meantime concluded a secret peace with Bavaria, Würtemberg, Baden, and Hessen-Darmstadt, all of which states agreed to place their armies at the disposal of Prussia in case of war. As for Venetia, the emperor of Austria was too proud to cede it to Italy, so he gave it to Napoleon for the part he had taken in bringing about the armistice, and Napoleon handed it over to Victor Emmanuel, the king of Italy. Hence the results of the battle of Sadowa were: (1) A united Germany with Prussia at the head; (2) the exclusion of Austria from Germany; (3) the union of Venetia with the new-formed kingdom of Italy. Thus Bismarck scored his second game.

The Franco-Prussian or Seven-Months' War. (War declared July 19, 1870. Peace signed at Frankfort, May 10, 1871.)

Napoleon III. fully expected to obtain from Prussia a sop for not siding with Austria; and when peace was signed, was amazed to find that Bismarck had made secret alliances with Bavaria, Würtemberg, and Hessen-Darmstadt, so that these nations could

* Sadowa or Königgratz.

not be paraded *in terrorem* over him. He demanded
Prussia "the frontier of the Rhine with Luxemberg and Ma
[*Mŷnce*], but Bismarck made answer that "Not an inch of
nor one single fortress shall be yielded, be the consequences
they may." Napoleon bit his lips in wrath: the crafty had
taken in his own wiliness, and he convened at once a counci
war. The adder would have bitten the file, but was told by
own marshals that France was wholly unprepared for war,
would require at least two years before it could take the
It was a sad truth; but Napoleon III. never for one mo
doubted the fact, and gave orders to make the needful
parations. This delay was quite as beneficial to Prussia
France, as it gave Bismarck time to bind the national strength
Germany more closely together.

In 1870 the minister of war informed Napoleon that Fra
was ready, and only a pretext was wanted for declaring
This, of course, is never far to seek. In July, 1870, the Sp
government asked Leopold prince of Hohenzollern to bec
their king. The emperor Napoleon objected, and Leopold
clined the offer (July 12). Thinking that Prussia had yielded
of fear, the emperor next demanded a promise from the king
Prussia that no prince of the house of Hohenzollern should
sit on the Spanish throne. This insulting demand was
listened to, and on the 19th of July the French emperor se
declaration of war. All Paris was jubilant. Every Frenchm
expected the war would be simply a triumphant march to Be
when the king of Prussia would be glad to purchase peace
paying the expenses of the campaign, and extending the fro
of France to the Rhine; but events turned out far otherw
Instead of the French marching in triumph to Berlin,
Prussians marched to Paris. Instead of Prussia paying Fra
the expenses of the campaign, France had to pay Prus
200 millions sterling. Instead of extending France to
Rhine, the French had to give up Alsace and Lorraine,
cluding the fortified towns of Strasburg and Metz.

The emperor Napoleon with his son left for the fro
July 28, 1870, and on the 2nd of August the business of
war began. The French crossed the frontier, and carried
height overlooking Saarbrück, in Prussia. The emperor
his young son were present at the action. It was an affair of
merit, but Napoleon telegraphed to the empress that her son
passed bravely his "baptism of fire."

This was the only laurel which the French won. 'Twas b

leaf flaring with Dutch gold, the tinsel for a child's fairing—no wreath of the god Mars. The crown prince of Prussia stormed Weissenberg on the 4th of August, and on the 6th the French marshal MacMahon suffered a disastrous defeat at Wörth. The discomfiture was complete. The French fled in disorder, and were for some time hopelessly scattered. On the very day of the battle of Wörth the Prussians gained another victory, and retook the height where the prince imperial had received his "baptism of fire." The bravery of this action has rarely been equalled, and forthwith the whole German army crossed over into France.

Disaster followed disaster; the demoralised French troops fled in all directions; the supposed invincible army was a mere wreck; and still the Prussians marched on steadily, resolutely, victoriously, carrying all before them. Blow followed blow with frightful rapidity, and not once did fortune change. Never were so many slain in a war of the same duration, never did victors take such spoil of arms and so many prisoners.

BATTLE OF SEDAN (Sept. 1, 1870).—The great battle-field of German invaders was near Metz, which was invested August 23. The French marshal Bazaine made several sorties, but always without success. Marshal MacMahon tried to join Bazaine to operate with him against the German army under prince Frederick Karl, but being attacked on his route retreated to Sedan, where the French emperor was. Here was fought (September 1) the decisive battle of the campaign. It began at five o'clock in the morning. A shell burst beneath the horse of the marshal, and wounded its rider in the thigh. He was carried to the back, and the emperor Napoleon took his place. He soon found that resistance was in vain, and a flag of truce was hoisted on the fortress of Sedan. Just one month after the "baptism of fire," Napoleon placed his sword at the feet of William I. king of Prussia, and he was sent to Wilhelms-hohê till the end of the war. Here he was treated with every honour due to his exalted rank; and there he remained till the following March (1871), when he joined the empress and his son at Camden House, Chiselhurst, Kent.

With the surrender of the emperor terminated the first half of the Franco-Prussian War. The second half consisted of a series of sieges, and the roll of French towns which became a prey to the Germans within a few months is most startling. Amongst them was *Nancy* ("the darling of Lorraine); *Strasbourg* ("the Amazon of Alsace"); *Metz* ("the maiden fortress"); *Rheims* ("the Sanctuary of Champagne"); *Dijon* (the court of Bur-

gundy); *Laon* and *Soissons* (the abodes of Frankish roy *Orleans* (the field of the "Maid's exploits"); and *Rouen* (scene of her "legendary" martyrdom).

On the 19th of September (1870) Paris was invested; an after suffering greatly from want of food, it capitulated Jan 28, 1871; and peace was formally signed at Frankfort on the te of the following May.

WILLIAM I. MADE EMPEROR OF GERMANY (Jan. 18, 1871). During the siege of Paris, Ludovic II. king of Bavaria propo that the "president of the German Confederation" should re ceive the title of "German emperor." William agreed to acc the honour; and, on January 18, 1871, in the Hall of Mirr in the palace of Versailles, in the presence of a brilliant comp of German princes, and during a great siege, the king of Pru was proclaimed "William I. king of Prussia and Emperor Germany." Thus Bismarck won his third game. First severed the duchies from Denmark; then he ousted Aus from Germany, and placed Prussia at the head of the states; an lastly he converted the Northern Confederation into the "Germ Confederation" with the king of Prussia as president, and add to the royal title the style of emperor. By the *Austro*-Pruss war Prussia was raised to the foremost place in Germany; by th *Franco*-Prussian war Germany was placed amongst the first-cl powers of Europe.

The whole scheme of the Franco-German war was not limited to the Rhine frontier, b extended to Italy and Spain. The programme was to conquer Germany and push back frontier of France to the Rhine; then to insist on the restoration of the pope, who h presented the empress with the golden rose; and then to restore Isabella to the thro Spain, for the French empress was a Spaniard, and had strong sympathies with the old party. This is no conjecture, but was well known to the cent guard; and one of its officers, a very intimate friend of mine, with whom I lived for many years in Paris, told personally it was the common talk of the court at the outbreak of the war. More wa me; but perhaps it will be better, till living biography has settled down into past history, to press the fallen too far. The same French gentleman told me that Napoleon III. wa born in the Tuileries, and when I wrote so to *Notes and Queries*, I called forth hails and rain from all the newspapers, but now every one is convinced of the fact.

From 1871 to the Present Day.

It might be supposed that these brilliant achievements, th enormous accession of territory, and the unheard-of indemnit exacted from France, would have made Germany rich, content and prosperous; but never in modern times has it been mo pinched, never more discontented.

The resources of the nation had been drained by a cost military system, trade declined, wages fell, and thousands we thrown out of employ. Every great change must of necessi entail inconvenience, and disturb the well-being of many. The

evils are unavoidable; but without doubt the unity of Germany is a mighty accomplishment, and it is well that neither "The Holy Roman Empire" was revived, nor the new empire incumbered with Italian dependencies. Germany is now a German-speaking people, with one interest, one nationality, one confederation; and although it contains more than one crowned head, yet, for all defensive and offensive purposes, it is one and indivisible, with a brilliant future before it.

1878. May 11.—Hödel tried to assassinate the German emperor William I. at Berlin. Hödel was executed on May 11.

June 2.—Dr. Nobiling tried to assassinate the German emperor. Nobiling died September 9.

June 13.—The Berlin congress for the settlement of the Turkish question was opened at Berlin. It terminated its session July 13.

1879. April 25.—Francis-Joseph emperor of Austria celebrated his silver wedding.

June 11.—William I. king of Prussia and emperor of Germany celebrated his golden wedding.

N.B.—The GERMAN EMPEROR represents the entire empire for all international purposes, such as the declaration of war, making peace, forming treaties and alliances, &c. He is commander-in-chief of all the armies and navies both in peace and war (except the military powers of Bavaria and Würtemberg in times of peace). He names and dismisses all the imperial officers and functionaries.

The Reichstag or legislative parliament consists of one representative to every 100,000 inhabitants.

The entire population of the empire is about 43 millions, of which about 25 millions are protestants.

The Germans in Austria, Switzerland, and other states not belonging to the empire are about 13 millions.

¶ The KINGDOM OF PRUSSIA (part of the German empire) contains about 26 millions of inhabitants.

Agriculture and the rearing of cattle form the chief sources of wealth in the rural districts.

Its chief manufactures are linens (in Silesia, Saxony, and Westphalia); cotton goods, woollen goods, silk fabrics, &c.

Next in importance to these are leather, earthenware, paper, glass, and tobacco.

Its chief exports are linens, woollens, and wool; hardware, timber, pitch, and mineral waters; corn, linseed, and tobacco; horses, horned cattle, hams, salt meats, and Rhenish wines.

Prussia contains 10 universities; 25,500 public schools, 1,500 private elementary schools, 500 middle-class private schools, and 280 "grammar schools."

LITERATURE OF THE NINETEENTH CENTURY.

THE ROMANTIC SCHOOL.

First half of the Nineteenth Century.

The founders of the Romantic School in Germany were Schlegel, Noval'is, and Ludwig Tieck, to each of which a short memoir must be given.

SCHLEGEL is most celebrated for his translation of Shakespeare's plays, in which he was assisted by Tieck, and which is accounted the standard German text of our great dramatist. Of his original works the most valuable and popular are his *Lectures on Dramatic Literature*, a translation of which forms one of the volumes of Bohn's "Standard Library" (1767-1845).

NOVAL'IS is the pseudonym of Frederick von Hardenberg, a Saxon lyric poet, chief of the Romantic School of Germany. His first production was that

entitled *Hymns of Night*, his last was a wild romance called *Henry von Ofterdingen*, meant, as he tells us, for "an apothéosis of poetry," but never finished. Carlyle calls Noval'is the "Pascal of Germany," but probably the "K... of Germany" would have been more appropriate (1772-1801)

LUDWIG TIECK was a brilliant and prolific German writer of the Romantic School. His *Phantäsus* is a collection of ghost and goblin stories, his *Popular Tales* are such stories as "Bluebeard," "Puss in Boots," "Little Red Riding-hood," and so on, made the medium of satire, especially of the literature of the eighteenth century. His chief novel is *Kaiser Octaviänus*. Tieck has won himself a great name, but it may be questioned whether the influence of the Romantic School has not been evil, although without doubt the introduction of Shakespeare's works is worthy of all praise (1773-1853).

HOFFMAN, DE LA MOTTE FOUQUÉ, AND CHAMISSO.

The next three names of the same school, Hoffman, De La Motte Fouqué and Chamisso are well known, especially the two latter,—one by the lovely tale of *Undine*, the other by *Peter Schlemihl* the man who had no shadow.

HOFFMAN was a wild genius, brilliant in fancy, but most mournful to look back on. It was in the drunken orgies of a tavern that this gem shone brightest. There his wit flashed and set the table in a roar, and there, amid thick smoke and Bavarian beer, he wasted the nectar of his genius. The success of his novel, *The Devil's Elixir*, turned his head, and confirmed his ... tendencies. His master-work was *Life-sketches of the Tom-cat Murr*. His humour is racy and his fancy rich, but all that he has left behind are the organic remains of a genius wasted and buried in the paradise of fools (177... 1822).

DE LA MOTTE FOUQUÉ (1777-1843) is the author of *Undine*, one of the most beautiful, simple, and original tales ever produced.

Undine is a water-sylph who was changed in infancy for the offspring of a fisherman. The fisherman lived near an enchanted forest, and learned to love the changeling as his own child. One day Sir Huldbrand took shelter in the fisher's hut, fell in love with Undine, and married her. Being thus united to a human being in marriage, she received a human soul. Soon after the wedding Sir Huldbrand returned home, but on his route invited Bertalda, a haughty beauty, to come and stay with his young wife. For a time the knight was troubled with visions, but Undine had a well-head covered over to prevent the water-sprites from molesting her lord. In the meantime Sir Huldbrand fell in love with Bertalda, who was in fact the fisherman's daughter.

One day, sailing on the Danube, he rebuked Undine in anger. She was instantly snatched away by sister sylphs to her watery home, and not long after Sir Huldbrand proposed to Bertalda and was accepted. On the wedding morn the bride requested her handmaid to fetch her some water from the well, and immediately it was uncovered Undine rose on the ... water, went to the chamber of the knight, kissed him, and he died. They buried him, and a silver stream ran bubbling round his grave. It was Undine who thus embraced him, true in life, and faithful in death.

CHAMISSO is chiefly known in England by his tale of *Peter Schlemihl*, the man who sells his shadow to the foul fiend. This story was written for the children of a friend, and has been translated into most European languages. Chamisso was a botanist, and his ballads take rank with the best in German (1781-1838).

J. Karl Musæus is well-known for his collection of *German Popular Legends*, gathered from the peasantry, and told in graphic and simple narratives (1735-1787).

HISTORIANS AND THEOLOGIANS.

MÜLLER the Swiss historian, wrote a *Universal History*, but his most celebrated work is his invaluable *History of the Swiss Confederation*. His ...

is dignified, his research deep, and his liberality of sentiment most praiseworthy (1752-1809).

SCHLOSSER was a distinguished German historian, whose great work is a *History of the Eighteenth and Nineteenth Centuries*, which has been translated into English. He also published *A Critical Examination of Napoleon*, and a *History of the Ancient World and its Civilization* (1776-1861).

RAUMER (1781-) wrote a *History of the Hohenstaufen Dynasty*, a *History of Europe* from the close of the fifteenth century, and a *History of England*.

NEANDER.*—Few German authors are better known in England, especially by scholars interested in theology, than Neander's *Universal History of the Christian Religion and Church*, which has superseded Mosheim's *Ecclesiastical History*, once a standard work. Neander's is a noble history, pious, profound, and of excellent discernment. The style, however, is somewhat heavy, and it is wholly unrelieved by graphic pictures of life. No professor was ever more loved than Neander. His modesty, his kindness of heart, his delightful simplicity won every one who knew him. He was a living epistle of christian life known and read of all men (1789-1850).

RANKE (*2 syl.*), author of the *History of the Popes*, translated into English by Mrs. Austin, and commented on by lord Macaulay in one of his very best essays. This work was received with rapturous applause in Germany, and no modern book has been more largely circulated in England and America, Holland and France. His *History of Germany during the Reformation*, also translated by Mrs. Austin, is even more highly esteemed than his *History of the Popes*. It contains many documents never before made public, and is set forth in the most methodical and intelligent manner possible. He published several other histories and biographies of great value, as that of *Prussia in the Seventeenth and Eighteenth Centuries*, *Louis XIV.*, &c. (1795-1872).

¶ HUMBOLDT is almost universally known as the author of *Cosmos*, or a physical description of the universe, a translation of which is published in Bohn's "Scientific Library' (1769-1859).

Second Half of the Nineteenth Century.

Literature, like the chameleon, changes its colour with changing circumstances. The salient characteristics of the time being is reflected in the current literature, as face answereth to face in water. In the age of chivalry, the deeds of knights and the glow of love were reflected in the lays and romances of the period. The crusades opened up new themes and new aspirations. Then was it that poets and romancers told of wonders in field and flood, mixed up mythologies, and introduced into European tales the legends and fables of Egypt and Asia. Infidelity over-ran the nations as a flood, and satirists inveighed loudly against the church and its ministers. The Reformation waved its wand, and the literature was dipped in the vat of religion. Hymns were the mode, polemics and doctrinal treatises the popular taste. This mode also had its day, and then gave place to the revival of letters called the classic period, when bad imitations of Greek and Latin classics, Italian, French, and English, produced a harlequin patchwork most stale, flat, and unnatural. Next followed the revolutionary period when religious and political creeds were turned upside down, all old-established orders were set aside, and novelty was the order of the day. Napoleon came and set his

His real name was Mendel, but when he left the Jewish for the christian church he took the name of Neander [*i.e.* New-man, νεος ἀνηρ *Ger.* ἀνδρος].

foot upon the nations, stamping-out their nationality and liberty, but li Samson bound, they broke their bonds, and rose up in newness of strength a giant refreshed with wine. This was the period of strong patriot Germany was no longer French but wholly German : the spirit of liberty w abroad, men were in earnest, and spoke the words of earnestness and inde dence. Then was it that Uhland and Arndt shared with Schiller and Körner t inspiration of Tyrtæus, kindling the ardour of war—not war for aggression, b for nationality ; and, shaming the nobles of their selfish jealousies, knit the together in the one great cause. Last, came *Young Germany*, the age of smart and point, piquancy and polish ; the age of critics and periodicals ; the age dogmatism, book-learning, and startling novelties.*

UHLAND (1787-1862), head of the Suabian school of poets, is the author numerous songs and ballads, the popularity of which is unbounded. He w a patriot politician as well as a patriot poet. His poetry is overflowing w spirit and imagination, true to nature, picturesque, and exquisite in its va touches of feeling. Nothing can surpass the terseness, vigour, and sugges beauty of his ballads. One of the most popular of his songs is *The Lad of t Mountain*. Two of the five stanzas run thus :—

"The mountain summit is my domain,
Round about clatter the storm and rain,
But tho' from the north and south they roar,
My song shall be heard all their tumult o'er
For I am the lad of the mountain.

* * * * *

"And when uprises the war-bell's sound,
While beacons flash on the hills around,
Downward I'll fly to join the throng,
Swinging my sword and singing my song,
For I am the lad of the mountain."

—*Dulcken's translation.*

ARNDT (1769–1860) in *The Spirit of the Times* attacked Napoleon lik bull-dog. So boldly he spoke in the cause of freedom that the nobles Germany were alarmed, and denounced him for his *History of Serfdom Pomerania*. He co-operated with Stein in outwitting "the enslaver nations," and his spirit-stirring lays had the same irresistible effect on t Germans that the Jacobite songs had on the Scotch. *What is the German Fatherland?* might be called the *Rule Britannia* or *Marseillaise* of Germ Two of the stanzas run thus :—

"What is the German fatherland?
Is't Prussia's realm or Suabian-land?
Is't where the Rhenish red-grapes hang,
Or where the Baltic sea-mews clang?
O nay, nay, nay, so cribbed a strand
Is not the German fatherland.

* * * * *

'Our fatherland all Germany—
Who speak the tongue our sons must be;
God give us courage, will, and strength,
To free it in its breadth and length;
Join every heart, join every hand
Till Germany's one fatherland."—E. C. B.

* Young Germany was headed by Karl Gutzkow, and the other chief members of the same school Theodor Mundt, Gustav Kühne, Heinrich Laube, Ludolf Wienbarg, Robert Heller, Ernst Kossak, and best of all, Heinrich Heine.

KÖRNER, the dramatic poet, was author of *The Green Domino*, *The Bride*, and *The Night Watcher*, which are among the very best of German comedies. The uprising of the nation against Napoleon inspired Körner with patriotic zeal, and his *Lyre and Sword Songs* stirred his countrymen like a trumpet. It was Tyrtæus and the Spartans over again. The most famous of the collection is that called *The Sword Song* (1791–1813).

¶ Amongst the national war-songs of Germany *The Watch o'er the Rhine*, by Schneckenburger is one of the best and most popular. Two of the verses run thus:—

"A cry ascends like sabre clash,
Like ocean's roar, the thunder's crash.
'Who'll be our nation's shield and sword,
The Rhine to watch, the Rhine to ward?'
Dear fatherland, no fear be thine,
For all thy sons will guard the Rhine.

* * * * *

"While there's a drop of blood to run,
While there's an arm to bear a gun,
While there's a hand to wield a sword,
No foe shall dare thy stream to ford.
Dear fatherland, no fear be thine,
Thy sons stand firm to guard the Rhine. —E.C.B.

Becker's *German Rhine* is very similar and no less inspiriting:—

"No, no, they shall not have it,
Our free-born German Rhine."

In 1841, when M. Thiers was stirring up the French to claim the Rhine as the scientific boundary of France, the general cry of Germany was, "On to France!" a cry strangely realised thirty years afterwards. The following is the first verse of a song in everybody's mouth at the time:—

"If the Frenchman again must provoke us to fight
And the storm-wind of war sweep our land,
Let Germany rise as one man in her might,
And give them the same they demand.

Surround them with terror from far or from near,
From hill, plain, and valley pursue them with fear,
And shout, 'To the Rhine! Cross the river! Advance!'
And carry the war into France."

HEINE [*Hi'-neh*], wit, cynic, and poet, was born on the 1st of January, 1800; and was therefore, as he said, "the first man of the century." The brilliant wit, and bold political addresses to the sovereigns of Germany in his *Pictures of Travels* established his fame; and his *Book of Songs* placed him at the head of the "Young German School." Since the days of Voltaire there has been no such scoffer as Heinrich Heine. Nothing that men venerate escaped his sneers. His prose is smart, but has been buried in the limbo of forgetfulness; not so his ballads and his songs. Some of these are most exquisite, and of such ethereal beauty that they are wholly unequalled (1800–1856).

Translations of his "songs" have been published by J. E. Wallis and by E. A. Bowring.

HEBEL (1760–1826) was a popular poet, somewhat similar to our Charles Mackay. He sang to the people, exhorting them to piety, charity, cheerfulness, and work.

THEOLOGIANS.

Theology has occupied a large share of attention in Germany during the nineteenth century. Writers of commanding talent have headed five schools— the rational, the evangelical, the mythical, the historical, and the broad church.

The "Rational School" was revived by PAULUS at the beginning of the century in his *Commentary of the New Testament* (1800–1804). His object was to show that miracles, and all that is beyond man's reason and general experience should be discarded, and that the object of biblical criticism should be to prove this. Paulus was a man of great note in his day, but his theory has given way to more recent ones (1761–1851).

The "Evangelical School" was under the leadership of SCHLEIERMACHER [*Shly'-er-mark'-er*], whose *Discourses on Religion* (1804–1828) made a new era in theology. These "discourses," though most eloquent, are rather pleas for religion in the abstract than for the christian religion in particular. His *Sermons* are masterpieces of argument and pulpit oratory, carrying captive both the head and heart. His *Brief Outlines of Theology*, which have been translated by Farrar, divide theology into philosophical, historical, and practical, the first being the battle-field of polemics. His last and greatest work is *Christian Faith according to the Evangelical Church* (1768–1834).

The "Mythical School" was founded by STRAUSS [*Strouse*], and was of course opposed to the "orthodox" or evangelical. Strauss tried to prove that the Gospels are not real history, but *beaux-ideals* of ancient prophecies personified. His *Life of Jesus* (1840) caused an immense excitement both in and out of Germany. Never did book call forth such a war of controversy. His *Christian Doctrine of Faith* enters upon the struggle between science and the Bible. Whatever may be thought of the orthodoxy of Strauss, there can be no doubt of his massive understanding, his masterly eloquence, his earnestness and devotion. His style is model German, wholly unapproached since the days of Lessing (1808– *).

The "Historical or Tübingen School" was founded by BAUR [*Bour*] to maintain the historical genuineness of the New Testament. His most important works are *The Christian Philosophy of Religion*, *The Christian Doctrine of the Trinity and Incarnation*, and *The Christian Doctrine of the Atonement*. Baur wrote a book to prove that the Gospel of St. John was written some time after the three other Gospels; and another to show that St. Mark's Gospel was not written so early as had been hitherto supposed. In all his works he insists on the historical statements of the New Testament as undoubted facts, and that these facts must be admitted before criticism begins (1792–1860).

Zeller, Schwegler, Köstlin, and Hilgenfeld are distinguished writers in the same school.

The "Broad Church" divines of Germany, headed by Neander, can hardly be called a school. We should call them in England the moderate party. Neander was a disciple of Schleiermacher [*Shly'-er-mark'-er*], but took broader views. He gave a place to religious feeling, and cared less for theological subtleties. Resting on the grand central truths, he took broad general views, and hence was called a "broad church divine."

All these were men of massive genius, profound thought, devoutness, and eloquence. They were thoroughly in earnest, and made theology a true science as well as a matter of faith.

KRUMMACHER.—It is scarcely consistent to place Krummacher with these great names; but few books were better known in England and America,

well as in Germany, in the middle of the nineteenth century, than Krummacher's life of *Elijah the Tishbite*, a kind of religious historical novel. It was followed by the life of *Elisha*, but the Shunamite was not received with the same favour as the Tishbite.

§ The father of F. W. Krummacher was also a popular writer of religious books, the best known of which are *The Life of St. John*, *Cornelius the Centurion*, and *Parables*, all translated into English. The parables were extremely popular (1768–1845).

There was also a G. D. Krummacher, well known by his book called Daily Manna, *reproduced in England under the title of* The Christian's Everyday Book. *Another of his books,* The Wanderings of the Children of Israel, *was translated into English.*

MISCELLANEOUS.

JACOB GRIMM, universally known by philologists for his *Word-book*. "Grimm's law" for the changes of letters in etymology makes a literary epoch (1785–1863).

LIEBIG, the great chemist, was the author of a host of books. The following are well known in England:—*Chemistry in its Application to Agriculture*, *Principles of Agricultural Chemistry*, *Animal Chemistry*, *Chemistry of Food*, *Familiar Letters on Chemistry*. The last of these has done more to popularise the study of chemistry than any book ever written (1803–1873).

The chief musical composers of Germany of the nineteenth century have been Beethoven, Hummel, Spohr, Weber, Meyerbeer, Schubert, Mendelssohn, Schumann, and Wagner, 1813-

SUPPLEMENT.

KAISER.

1.—Emperor of the Romans (800–888.)

Kaiser was no title of itself, but only an extra title given to the king of some nation.

In 800 the Roman empire was divided into East and West; the Western part was given by the pope to Charlemagne, who was crowned by him "Kaiser" or Emperor of the Romans.

On the death of Charlemagne, his son Ludwig the Debonair received the title, but soon after his death, the empire of Charlemagne was divided into three parts (France, Italy, and Germany), and the kaiserite went to Lothair king of *Italy*. On the death of Lothair, his son Ludwig the German recovered it. It then went to his half-brother Charles the Bald king of *France*, and then to Charles the Fat also king of *France*. On the death of Charles the Fat the empire was disintegrated, and the title of kaiser was in abeyance for seventy-four years.

2.—Emperor of the Holy Roman Empire.

Neither Konrad I. of Germany nor Henry I. the Fowler was kaiser; but in 962 pope John XII. induced Otto I. (the Fowler's son) to receive the title of Emperor of the Holy Roman Empire, a title which all the kings of Germany continued to bear till Napoleon broke up the empire.

3.—Emperor of the West. Emperor of the Romans. Emperor of the Holy Roman Empire. Emperor of Rome.

King of the Romans. King of Rome.

Emperor of the West is the same as Emperor of the Romans, Emperor of Rome, and Emperor of the Holy Roman Empire, and all these titles are synonymous with Kaiser. Charlemagne and his successors were Emperors of the West, Emperors of Rome, or Emperors of the Romans. Otto and all subsequent kings of Germany were Emperors of the West, Emperors of Rome, or Emperors of the Holy Roman Empire. Strictly speaking, this distinction should be observed, but historians call the kings of Germany by all four titles indifferently.

King of the Romans is quite another title. It was about equivalent to king elect. It was Henry III. who invented the title. A little before his death in 1056, he induced the electors to nominate his son as his successor, and then called him "king of the Romans." This title was borne (till 1508) by every associated king or king elect of Germany. Thus, if a father made his son joint king, the father was *emperor* and the son *king* of the Romans. Also every king elect of Germany was King of the Romans, and continued so till he was actually *crowned* Emperor of the Romans. In 1508 Maximilian, who failed in getting crowned emperor, called himself "Emperor Elect of the Romans," a style adopted by all his successors between their accession and coronation.

KING OF ROME was the title given by Napoleon I. to his infant son at birth (1811), whom he "associated in his empire." Probably he meant to revive the title invented by Kaiser Henry III. of Germany—if so the title was a blunder; but if he simply meant to imitate that kaiser, he was quite free to call his son "king of Rome" if he chose.

When did a king of Germany become Kaiser?

From the time of Charlemagne no king of Italy, France, or Germany was Emperor of the West, or Emperor of the Romans, till he was crowned so by the pope, generally at Rome; but in 1056 Henry III. invented the title "king of the Romans," and in 1338 the electors declared that it led up to that of *emperor* as naturally as mayor *elect* leads up to mayor, or bishop *elect* to bishop. As the king elected was *ex officio* "King of the Romans," it followed that as soon as he was crowned king of Germany he became *ex officio* emperor of the Romans. So they did away with the coronation by the pope, and the king appointed by the college of electors was *kaiser* without a second coronation.

ELECTORS.

The kings of Germany were originally chosen by the popular assembly, and the person selected was hoisted on a buckler, shown to the people, and proclaimed. As the population increased, these popular assemblies became impracticable, and the choice of the king was made by a council of barons, and finally by a body of the chief nobles called electors (xii. century).

The original number of the electing nobles was seven, four princes and three prelates. The prelates were the archbishop of Mainz (official president of the college, and "Convener of the Electors"), the archbishop of Cologne, and the archbishop of Treves (1 *syl.*). The four lay electors were the duke of Saxony, the margraf of Brandenburg, the palsgraf of the Rhine, and the king of Bohemia. In 1648 the number of electors was raised to eight, the duke of Bavaria being added; and in 1692 Ernest, duke of Hanover, was created *ninth* elector; but in 1777 the number was again reduced to *eight*.

In 1356, the famous Golden Bull, issued by Karl IV., recognised the right of the electors to choose the king, and so legalised their elections; but in 1806 the whole system was swept away by Napoleon Bonaparte, and the law of inheritance, which had been recognised among vassals from immemorial time, was applied to the king and kaiser too.

The crown till then was never hereditary in Germany, although the eldest son was often "elected" to succeed his father, and many of the kings managed to get their sons elected during their own life-time; in which case the king elect was sometimes associated with his father in the government. From Henry III.'s time the king elect was entitled "king of the Romans," and from Maximilian's time to the end of the Holy Roman Empire (1806), the kaiser elect (*i.e.*, from the actual accession to the coronation) was entitled "Emperor Elect of the Romans."

EMPEROR OF GERMANY.

It must be distinctly understood that William I. king of Prussia, was the first "Emperor of Germany" or "German Emperor," and that the title did not exist till January, 1871. The kings of Germany were emperors but not emperors of Germany; they were *kings* of Germany and emperors of the *Romans* or "of the West."

The kings of Germany never succeeded by inheritance but only by election. This is proved by the very existence of a college of electors, and was notably shown in the period between the great Interregnum and the accession of the House of Habsburg (1256–1438), when there was no approach to an hereditary successor.

TITLES OF THE KAISER.

King of Germany, Emperor of the Romans, or more correctly, Emperor of the Holy Roman Empire, King of Italy or King of Lombardy. Some of them had other titles of a personal or family nature.

GRAF.

Graf, originally a *reeve*, as in our word "sheriff"—*i.e.*, a Shire-reeve. Subsequently it was a mere honorary title, somewhat like the French count and our earl. Probably the office of a graf was to collect the revenues of his district. The word is very old, and occurs in the *lex salica* (v. century). Charlemagne divided his vast empire into graffchaften or districts, over each of which was a chief magistrate called a graf.

MAR-GRAF is the reeve or chief officer of the mark or march—*i.e.*, the frontier, like our marquis, whose duty was originally to defend some frontier or border-land.

PALS-GRAF is the reeve or president of the pfalz or palace-court, the highest court of the realm, which originally moved from place to place with the monarch. When the law-courts were stationary, the presidency was given to a "judge;" but if the king chose, he conferred judicial power on the "man of a fief" or province, who was then called a pals-graf or vice-roi. There were two German grafs possessed of this judicial power, and their districts or provinces were called "palatinates." There was the Upper Palatinate, which was Bavaria, and the Lower Palatinate on the Rhine; but the word palsgraf used alone always means the count-palatine of the Rhine. This nobleman was one of the seven original electors, but in the tenth year of the Thirty-Years' War he was deposed from the college and his place given to the duke of Bavaria. At the Peace of Westphalia (1648) it was settled that the dignity of Elector could not be alienated, so the palsgraf was restored, and the number of electors was raised to eight. When, in 1692, the honour was conferred on Ernest duke of Hanover the electoral college contained nine members; but in 1777 the number was again reduced to eight by the amalgamation of Bavaria and the Rhenish palatinate. The title was abolished (except for Hessen-Cassel) by Napoleon I. in 1806.

GROWTH OF THE BARONIAL POWER.

Charlemagne strove to strengthen the sovereign power, and therefore preferred paid ministers to independent nobles for offices of trust; but on the death of the great king the royal power rapidly declined, and a number of nobles sprang up rivalling the crown in power, and making the government a virtual oligarchy.

This arose chiefly from the incursions of border hordes. As the kings were unable to keep invaders at bay, they deputed this office to powerful border chiefs, who were strengthened by standing armies. Hence arose such powerful dukes as those of Franconia, Saxony, and Bavaria, with those of

Suabia, Lorraine, and Carinthia. In time, the duke of Saxony became the most powerful of all; and his duchy extended along the whole west of Germany, from the North Sea to the Rhine.

At first these dukes were crown ministers, but as they increased in power they arrogated to themselves privileges which the kings were too feeble to dispute. They had their vassals, and transmitted their titles and offices to their children.

In the reign of the boy-king they boldly declared themselves independent, and the great ecclesiastics did the same; so that Germany was in reality divided into a number of minor states, as England was during the heptarchy, and "emperor" was little else than a mere titular expression.

"A house divided against itself cannot stand." These "lords many" had always some grievance in hand. Sometimes one of them coveted his neighbour's "vineyard"; sometimes his neighbour's wife. Sometimes a baron wanted to avenge a wrong; sometimes a rival baron bit his thumb, and his quarrelsome neighbour would demand whether he bit his thumb at *him*. If the governing power is weak, might always becomes right, and the strongest arm is a law unto itself.

CIRCLES OF GERMANY.

In 1387 kaiser Wenceslaus divided Germany into *four* departments, called circles (Saxony; the Rhine provinces; Austria, Bavaria, and Suabia; Franconia and Thuringia). In 1438 kaiser Albert II. increased the number to *six*, each of which had a right to be represented in the diet or national assembly. The six circles were Franconia, Bavaria, Suabia, Westphalia, Upper Rhine, and Saxony; represented by the archbishops of Mainz and Salzburg, the electors of Brandenburg, Cologne, and Saxony, and the count of Würtemberg.

In 1512, under Maximilian I., the circles of the Rhine and Saxony were each of them sub-divided; and two new circles being added, raised the entire number to *ten*, viz., Austria, Bavaria, Burgundy, Franconia, Lower Rhine provinces, Upper Rhine provinces, Lower Saxony, Upper Saxony, Suabia, and Westphalia.

Each circle had an ecclesiastical or lay prince, with a military chief.

At the Reformation the circles were divided into Catholic, Protestant, and Mixt.

The *Catholic* Circles were Austria, Bavaria, and Burgundy.

The *Protestant* Circles were those of Saxony.

The *Mixt* Circles were the other five.

This division into circles fell through in 1806, when Napoleon I. instituted the "Confederacy of the Rhine."

MEMORANDA.

A.D.

843. By the TREATY OF VERDUN Germany was severed from the empire of Charlemagne, and erected into a separate kingdom. Ludwig, surnamed the "German," had assigned to him, for a kingdom, all the territory bounded—

South by Switzerland; *North* by the North Sea; *West* by the Rhine; and *East* by the Elbê, the Saal, and the Bohemian forest.

This includes Holland and Hanover, Westphalia and Saxony, Hessen Darmstadt and Franconia, Baden, Würtemberg, Bavaria, and part of Austria.

He had also the three towns of Mainz, Speyer [*Spire*], and Worms.

A.D.

924. Lotharingia [*i.e.* Lorraine] was made a fief of Henry I. the Fowler.
928. Brandenburg was added by Henry I. [East of the Elbê].
957–1355. Poland did homage to the German crown.
961. Lombardy, in Italy, was made feudatory by Otto I. the Great.
962. The king of Germany was called "Emperor of the Holy Roman Empire."

There was no Emperor of Germany or German emperor, till 1871. The style from 962–1806 was "King of Germany, and Emperor of the Holy Roman Empire;" since 1871, it is "King of Prussia and Emperor of Germany."

1024–1125. Arles was added.
1033. Lower Burgundy was added by the marriage of Konrad II. with Gisela, niece and heiress of Rudolf.

Lower Burgundy included Franche-comté, Dauphiné, Lyonnais, West Switzerland, Provence, and Savoy.

*** Henry III. was king of Germany, king of Burgundy, emperor of the Holy Roman Empire, &c.

1045. Bohemia was added.
1056. The king elect of Germany was called "king of the Romans."
1057. Hungary was again added. *See* 955.
1152–1355. Holstein and Lauenburg were made fiefs of the German crown.

(Holstein was subject to the dukes of Saxony.)

1205–1556. Livonia became part of the German empire.
1230–1525. Prussia became part of the German empire.

(By Prussia in this case is meant the north-east corner of Germany, east of the Vistula.)

1387. Germany was divided into *four* circles; in 1438 into *six*, and in 1512 into *ten*.
1452. Frederick III. was crowned kaiser by the pope. This was the last king of Germany crowned at *Rome*.
1495. The imperial chamber and ulic council were established.
1508. Maximilian king of Germany, called himself "Emperor Elect of the Romans," a title which all his successors assumed between their accession and coronation.
1530. Charles V. received at Bologna the imperial crown. This was the last time any kaiser received the imperial crown from the hands of a *pope*.
1806. End of the Holy Roman Empire.

Kaiser Francis II. henceforth called himself Francis I. emperor of Austria.

1868. The emperor of Austria was styled "Emperor of Austria and King of Hungary." His domain being called the Austro-Hungarian Empire.
1871. The king of Prussia was styled "King of Prussia and Emperor of Germany."
1881. Population of Prussia 27,260,351.

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THOS. DE LA RUE AND CO., PRINTERS, BUNHILL ROW, LONDON.